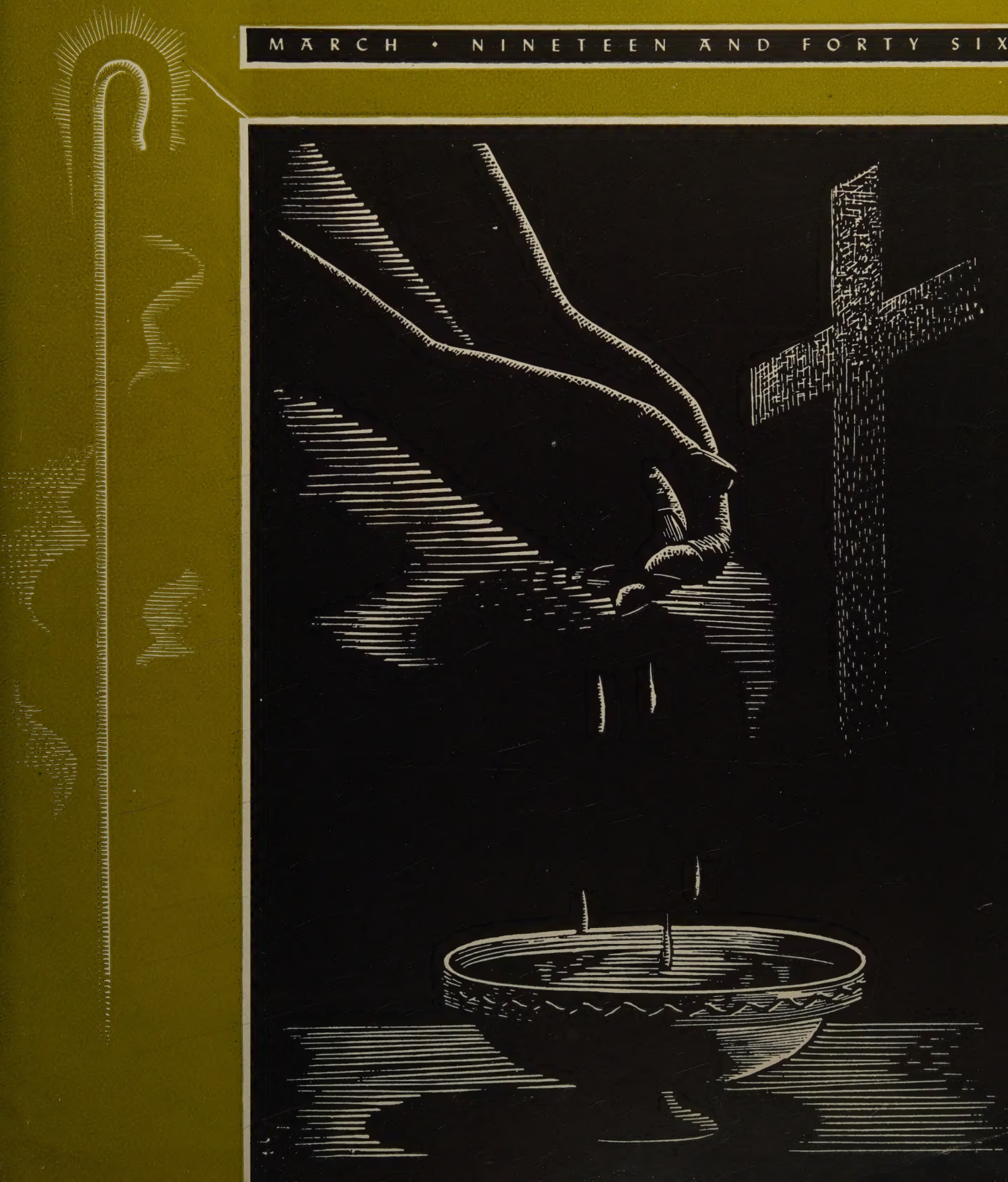
The Pastor

MARCH • NINETEEN AND FORTY SIX



The Pastor

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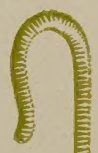

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EDITORIAL

We think that Paradise and Calvary,
Christ's Cross, and Adam's tree, stood in one place;
Look Lord, and find both Adam's met in me. . . .
—John Donne.

AFTER their fashion of seeking out entertaining novelties for the moment, the Sunday newspaper supplements publish every once in awhile new speculations on where the Garden of Eden stood. But Christian poetry and theology, which are concerned with man's relation to God in time and eternity, have given us an answer to the search of the newspapers: The Garden of Eden (let us put it in the present tense) is located in the ruined cities or countrysides of Europe or Asia, or in the quiet middle-class residential sections of America; for Eden is where man is, and these places, and others in modern life, are the scenes of man's disobedience and despoilment. The Fall is anywhere that man decides his own will is supreme, anywhere that he presumes to pamper himself.

And the Lord God planted a garden eastward in Eden; and there he put man whom he had formed. If we go *eastward in Eden*, we come out at the place where we started, the place marked by two trees—the tree of the forbidden fruit and the tree on which Christ was slain. Paradoxical, isn't it?

At a time when our culture is dominated by romantic views of human nature, it is the task of the Church to preach the mysterious paradox that Christ's Cross and Adam's tree stand in one place, that a death struggle is going on in Everyman's soul between the Old Adam and the Christ. The battleground is the free human will. The issue is stars or slime.

But today a shallow secularism denies the seriousness of this conflict and thereby denies the significance of the individual. This secularism teaches that Adam's experience is a story that superstitious people believed long ago. It teaches that the Garden of Eden story is irrelevant to our time; for this secularism is concerned to assert that this present age is all that matters. Just as Pilate tried to shun his responsibility, this secularism tries to detach man from blame.

The Church, however, must put the romantic notions of the secularists behind as being part of the "religious lag" of the century and go on and base its teaching about human nature on the Christian faith. These teachings call for a profound revolution instead of making men merely nice and respectable. Whether you think in Freudian terms or traditional Christian terms, the fact is that the Old Adam must die.

In terms of the life we know, the Old Adam is the spirit of anarchy and insurrection against the divine order of truth and beauty and goodness. (How little we conservative Americans think of ourselves as anarchists!) The Old Adam is the assertion of the self above the will of God for life. It is pride, hate, greed, and lust. It is a man's death drive that causes him to remain in exile in order to escape the demands of fellowship with God and men. The Old Adam is the spirit that says that wealth is the final good, that self-interest is the guide to conduct. It is a life-denying skepticism, a secret alliance with death. It is a spirit that gives reign to suicidal impulse.

In His infinite wisdom, the Lord of the Garden tells man that he shall not eat of the forbidden fruit of economic, political, or racial oppression; he shall not take pleasure in any privilege or power wrung from the exploitation of anybody's need or distress. And yet the ancient disobedience is evidenced in a thousand ways—in dominating one's fellows in order to feel secure; in turning the tears and blood of war into one's economic gain; in exploiting religious and racial prejudice in order to enhance one's sense of power; in living off the exploited labor of children and calling that oppression good; in glorying in a life-destroying and joyless competition instead of working for a co-operative community under God.

Against this spirit of the Old Adam stands the honorable order represented by the Cross of Christ. There is something ultimate about the Cross, with its inexplicable heroism and love that rise above the passion and terror and pain of the centuries. The fine old Negro spiritual asks very realistically, "Were you there when they nailed Him to the tree?" And, remembering our own involvement in the sins of man, we know that we were there—there to turn our stubborn hearts against God's love in Jesus. Somehow the Cross reveals to us the true seriousness of that conflict which is going on in the depths of our souls. We see the Cross and somehow know that it means that God himself is reaching across all time to offer us liberation from our perverse choices of death. If we contemplate the Cross seriously, we grow fearful—fearful that we shall continue to offend against God's love as revealed in Christ. If we are really thoughtful, we are stirred to gratitude—gratitude that there exists in this universe a love that can pray, *Father, forgive them; for they know not what they do.* And our desire is also stirred—desire for the sanity and grace that can grant pardon and paradise to a dying thief. Repentance and homesickness are also awakened. We in our exile of selfishness grow nostalgic for the heavenly order revealed on Calvary; we join by faith the fellowship that is above our little prisons of pride; within us an unsuspected heroism emerges to break the bitter alliance with the Old Adam; we decide to cease our anarchy and to ally ourselves with the purpose for which we were created.

As pastors we shall enter our pulpits again this Lententide to preach these truths about the Cross and its role in men's redemption. Woe to us if we do not preach the gospel! Men may want us to deal with the side issues, to tell them how innately good and lovely they are. They may want us to coddle and flatter them in their sluggishness, their wasted and misdirected intelligence, and their power lusts. They may want to be entertained with pretty travelogues. But we must carry them on a pilgrimage to that decisive spot on the map where Christ's Cross and Adam's tree meet, for it is certain that no matter where men go, or how fast they travel, they cannot get away from the struggle that must be decided on that spot where the Cross confronts the heart of man.

"In a world like ours, it is a terrible and wonderful thing to be a preacher of the Christian faith," says Gerald Kennedy in this discussion of the necessity for preaching our historic doctrines this Lent and Easter. He is pastor of First Methodist Church, Lincoln, Neb.

Preaching During Lent and Easter

By GERALD KENNEDY

TO TELL another man how and what to preach, is as futile as telling him how and where to part his hair. The only man who will pay any mind to such instructions, is the kind of preacher who steals other men's sermons and preaches them without change or addition. He is beneath our contempt, and for him we are not concerned. If there be any virtue in writing on preaching for particular periods, it does not lie in assuming that the writer's method and approach will be usable by his readers.

But in terms of broad principles and a general plan which has proved workable, there may be some value in our sharing viewpoints. If, for example, I find great rewards in preparing my preaching outline for the whole year, there is no reason why I should not tell you why. During the past several years of my ministry, I have taken to spending a week or two of my vacation in getting my sermon topics chosen for the next year. If a man makes a habit of putting aside the ideas for sermons which come to him, there will always be more than enough for the next year's program.

It is a great feeling of security to be able to go back to work knowing that you will not be driven to decide every week what you are to preach next Sunday. The long-range preparation makes for speed and adequacy. It also helps a man escape the temptation which besets every preacher—to strike only one note and to emphasize one part of the Gospel. Most of us have our favorite interests and many a weary congregation learns that, whatever the season of the year may be, they will hear about the same message. If a man plans his preaching far ahead, he will likely become aware of the tendency and deliberately plan to comfort the saints as well as castigate the sinners. He will be in a position to minister to the separate souls of men as well as proclaim the prophetic word to his society. It is not necessary to announce the schedule and no man need to feel bound by it. Changes can and, no doubt, will be made.

If this plan is followed, most men will find themselves planning a few series of sermons during the year. There are some great themes which cannot possibly be dealt with in one sermon. There are some subjects which need background before the climax can be attained. If the series is not too long, say about five sermons, the interest of the congregation will increase. Even in a day when much church attendance is sporadic, people will tell the minister that they hardly felt like getting out this morning, but they were so interested in the series that they did not want to miss one part of it. This will be true especially, if the series is constructed so that it rises and seems to be moving to its high point in the final sermon. This is not to say that any single sermon ought not to be complete in itself and inspiring in itself. But the preacher will do well to take time enough to create a series which climbs.

However you may feel about series in general, I think that Lent is a time that demands one of every preacher. Here is a special time set aside by the Church for Christians to prepare themselves for Easter. It does not seem to me fitting that the preacher should use these six Sundays in a hit-or-miss fashion. Here, if anytime during the year, there needs to be a continued emphasis and a well-thought-through theme.

There is still in some Protestant quarters a fear that to make too much of Lent means a return to Rome. This seems to me quite unwarranted; for when properly used the period of Lent can be a richly spiritual time for any church. Let our people feel that this is a special time for thought and consecration. Let the preacher show that it means something special to him by announcing a series of sermons on a great theme. It is a good thing if a church learns to look forward to a preacher's Lenten series with expectation.

Doctrinal Preaching

If we ask ourselves what kind of preaching we need to do during Lent, the answer to me is fairly obvious. I think it ought to be doctrine and theology. As a matter of fact, it seems to me that we ought to preach this kind of sermon throughout the year much more than most of us do. Modern preaching departed too far from this in its attempt to be contemporary and interesting. We only succeeded in making much of our preaching shallow and humanistic. There seems to be a return to more theological sermons in many quarters, and I think that is good. If it is true that, as Van Wyke Brooks said, there is "a hunger for affirmations," then it means that people have a hunger for the proclaiming of doctrine.

In Phillips Brooks' great series of lectures on preaching delivered at Yale in 1877, he said, "Preach doctrine, preach all the doctrine that you know, and learn forever more and more; but preach it always not that men may believe it, but that men may

be saved by believing it." That word spoken a long time ago is true today. There are those who believe that doctrinal sermons must be dull and that modern congregations will not listen to them. There is no reason why a theological sermon should tend toward dullness any more than any other type. If the minister begins to see some of the implications of the great doctrines of the Christian faith, he cannot be dull even if he tries. For the Christian Doctrines are statements about the exciting and revolutionary things that happen to a man when he is found by God. Sclater wrote: "The fact remains that the condition of sustained, effective preaching is wide knowledge and good, hard thinking; and that young ministers must scorn the sophistry that tells them that their congregations will not listen to theological sermons. The truth is the exact opposite—they will not listen long to anything else."

The task of modern preachers is similar to that of the preachers of the first centuries of the Christian Era. It is to proclaim the Gospel to a pagan world. This means that we can no longer assume that our people are aware of what Christianity teaches. There are vast numbers of people who will come to hear us preach, at least from time to time, who have not the foggiest notion of what it means to believe in Christ. Our great doctrines have to be proclaimed again and made clear. The world may not choose to be saved, but it has no basis of choice until it knows what Christian salvation is. Any man who preaches to students, is often shocked at the Biblical and theological illiteracy of this present time. We must define the Gospel; and how can you define it without dealing with doctrine? If we are not willing to go any farther than this, it seems to me that every preacher ought to be willing to turn his attention to proclaiming the great affirmations of the Gospel during the Lenten period, and he ought to use all of his gifts and devotion in making his Lenten series soul-searching.

A series of sermons on "I Believe" is always appropriate for Lent. It is surprising how many people would like to have their minister tell them, as simply and directly as he can, what he believes about God, Jesus, immortality, sin, forgiveness, salvation, and prayer. It is also surprising how uninformed and superstitious many good churchmen are concerning these great concerns of the spirit. During the past few years I have preached Lenten series on The Lord's Prayer, The Apostles Creed, The Articles of Religion (remember them?), and The Church. There have been times when I took one great subject like God, and built the sermons around that. This year I intend to use Elton Trueblood's little masterpiece, *The Predicament of Modern Man* as the background and outline for my Lenten series.

None of this may appeal to you and I have set these suggestions down only with the idea of illustrating what I have in mind regarding preaching during Lent. I wish we might have a clearing house where we could exchange ideas in this field. But I feel sure that there is much value in being able to announce to our people the general theme for Lent and what the subjects for each Sunday are.

Easter, 1946

I was thinking sometime ago of the first Easter sermon I ever preached. I was eighteen and a sophomore in college. As it comes back to me, the sermon began with these memorable words: "I am going to prove to you today that Jesus rose from the dead on the third day, and that every Christian shall rise from the dead also." Quite an order! Most of us outgrow that sort of thing and apparently the Church is tough enough to withstand such foolishness. As the limitations of proof become more obvious to us, we begin to see that we live by faith and we stand on the eternal qualities of our Christian experience.

This is what we have to proclaim every Easter. It is a message unaffected by the contemporary situation or the modern philosophy. You can hardly help sounding the notes of immortality in an Easter sermon, but its purpose is never primarily to make a logical or philosophical case for belief in life after death. It always seems to me that on Easter one must sound the great triumphant note of the Gospel. It is the time to describe the Christian's death as John Bunyan describes it for Mr. Valiant-For-Truth: "So he passed over, and all the trumpets sounded for him on the other side." It is the time to proclaim that love will conquer hate, that the spiritual is the real, and that God's ultimate victory is sure.

It is easier for a man to make the meaning of the Easter experience clear when life is tragic than when we are lost in the vulgarity of material success. When sons and husbands are facing death in battle, the preacher can almost feel the spirits of his congregation reaching out to him for the great words of assurance. And when the possibility of civilization's suicide is acutal, we want to hear something about resurrection and the values which cannot be destroyed and cannot die.

In a world like ours, it is a terrible and wonderful thing to be a preacher of the Christian faith. To come to the Easter service is at once the great moment of the preacher's life and its most demanding one. But woe unto us if we become self-conscious and seek to preach a "great" sermon. No day demands more blood, sweat, and tears in the preparation, but no day demands more confidence in the Message which shines in its own light. We had better expect the occasion to hold us up instead of believing that the service demands that we hold it up.

The Easter Message, like the Song of the Angels at Christmas time, is conditional. We do not know that our generation will accept the promise of resurrection, but we do know that it could. We cannot be certain that men will accept Christ's gift of life eternal, but we know that we have been commissioned to offer it.

Standing before the crowded church on Easter morning, every minister of Jesus Christ is clothed with the authority of his Risen Lord. He is not there to argue or to formulate an eloquent apology; he is there to proclaim the Good News of Jesus, who died on the Cross for our salvation, and on the third day, rose again.

The Glory of the Cross . .

The incredible words of the Apostle Paul in Galatians 6:14 provide the theme for this Lenten sermon by the pastor of McKendree Methodist Church, Nashville, Tenn.

ONE of the most intriguing words of all Scripture is found at the close of Paul's letter to the Galatians, where he is bringing to a conclusion the message of his gospel, and says, *God forbid that I should glory, save in the cross of our Lord Jesus Christ.* It is a strange word, isn't it? And so much out of harmony with what we have ordinarily thought of as the one supreme thing to glory in that it makes us wonder just what he means anyhow.

Surely the Cross is a terrible thing! Paul was not talking about a little gold cross upon a fine chain worn by some lovely lady or some dimpled cheeked little girl. He was not talking about a little gold cross worn by a minister, or priest, or the cross upon the communion table, or upon some Christian house of worship. He was talking about the heavy rough-hewn timbers, upon which Jesus the Son of God died. Cruel, iron spikes were driven through His hands and feet to hold Him fast. There was dripping blood and crushed bone when Jesus was slain.

Men have tried to explain the cross, but I suppose we never shall understand it. Many theories have been used to try to say what it means and perhaps all of them get at some part of the truth. Death on the cross is the most terrible of all deaths. No Roman was ever to be crucified. Men have been stoned to death. They have been quartered and butchered with swords. They have been burned at the stake or drowned in the sea. Today in civilized countries, capital punishment is made as quick and as painless as possible, in the electric chair or in the lethal chamber. But the cross meant lingering torture day and night for sometimes three or four days with bloated, feverish body in excruciating agony until at long last death itself would come like an angel to release the soul from the suffering body.

Words are inadequate and they stick in our throats as we come into the presence of the cross upon which Jesus died. Here we see the ghastliness of human sin and the death of human depravity. Men have never sunk lower than when they nailed Jesus the Son of God to the cross. Did Paul mean that the cross reminded him of the awful depth from which he had been saved?

Paul was not speaking about the glory that came to Jesus, but he says, *God forbid that I should glory, save in the cross of our Lord Jesus Christ.* Why should Paul glory in the cross? We know that men boast and have glory in themselves, in their personal achievements, in their individual talents, in their authority and rule. Men love place and power and ease. But Paul says that the supreme glory is the cross. What could he mean?

I

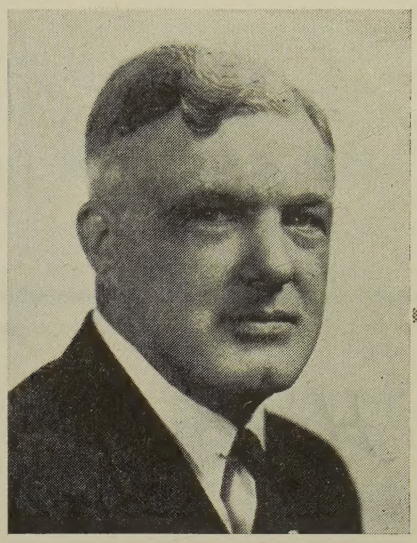
Paul believed that Jesus was the Son of God and that upon the cross, Jesus revealed the fact that God is a God of love. We have been told so many times that God is a God of love that it does not stab us wide awake nor make us catch our breath. Now men have not always known that, and I doubt if any of us fully understand it. Men have had strange ideas about God and they have worshipped, driven by fear much more than drawn by redeeming love. And it is not always easy to believe that God is a God of love. If any man thinks that it is easy to believe, perhaps he has not tasted some of the terrible bitternesses of life. Men are driven by the storms and broken upon the rocks.

A very clever man in the last generation said that if he could ask the Sphinx one question, he would ask, "Is the center of the universe good?" The human heart wants to know, "Is it really true that 'behind the dim unknown standeth God amid the shadows keeping watch above His own' and that He truly loves and cares for me?" Is God just a blind force? Did He simply create the universe and set it spinning, to be governed by a heartless legalism and does He laugh when these quivering human lives of ours are crushed and our dreams are shattered? On the other hand, is God a soft, spineless, powerless God? Or does He love us enough to suffer with us when we break His laws in a moral universe? Paul believed that upon the cross Jesus became absolutely one with man. This was more than the Incarnation, in which Jesus came in human flesh. It was more than His teachings, in which He taught men how to live. God has always loved man. But in the cross we have, as it were, a window into the very heart of God.

A little ten-year-old girl was sent by her mother to the corner grocery to get a couple bottles of milk. The

A Sermon

By JOSEPH KING VIVION



mother had told her to take care and, when there were no cars coming, to scoot across the street as fast as she could go. The little girl went to the corner and when no cars were coming she ran across as fast as her little legs would carry her. She got her milk and returned to the corner and again when no cars were in sight, she ran as fast as she could go. When she was nearly across, she tripped and fell, the bottles of milk struck the pavement and were broken and milk ran all over. A neighbor man passing by came hurriedly to the little girl and, after he had helped her up and seen that she was not hurt, began to laugh. He said, "Now, Mary, when you get home your mother will whip you."

"O, no, Sir," she said, looking up through her tears, "you don't know my mother. My mother loves me and believes in giving me another chance."

I thank God, that God loves us and believes in giving us another chance.

Not only does the cross reveal the fact that God is a God of love, but the practical result of it is that when I come into the presence of the cross, something happens inside of me. The cross melts my stony heart and takes away my sin. Here, my friends, we enter into one of the deepest mysteries of all life. When we come into the presence of the cross, these sins of ours cry out, "for shame, for shame!"

When I survey the wondrous cross on
which the Prince of Glory died,
My richest gain, I count but loss and
pour contempt on all my pride.

Now sin is not the physical act such as drunkenness, sensuality, or murder. But it is the attitude of the heart, intemperance, lust and hate. The cross will not take away the scars of the physical results, but it makes my attitudes in the presence of God's love hideously ugly. And when I cry out, "Have mercy," he forgives my sins. And when I say I don't want to do that any more, He walks with me to strengthen me and to guide me. It is really true that a change of heart comes. I come to hate the things that crucify Him and to love the good. He gives forgiveness and a new heart.

When Alexander Whyte was having the communion service in his great church in Princess Street one Sunday night, there was a little old Scottish woman with white hair sitting on the end of the fifth row. When the elders passed the broken bread, she would have none of it. When they offered her the cup, she simply shook her head and wept silently. The great preacher had seen it and, contrary to the usual custom, he took the tray of bread in one hand and the cup in the other and walked down the aisle and offered them to her again. Tears were running down her cheeks by now but she simply shook her head. "Take it woman, it's for sinners," the great preacher said, "That's what it's for!" And so it is, and this is one of the glories of the cross.

II

Then there is something more. The cross gives life its meaning and motivation. Take the cross out of life and what do you have left? Is all of life a "tale told by an idiot, full of sound and fury, signifying nothing?" Or does life have a purpose and a meaning? Someone at the foot of the cross in a sneering way said, *He saved others; himself he cannot save.* He spoke truer than he knew. If we take the cross out of our lives, we have only selfish striving. But we know that until we find something outside ourselves big enough to give ourselves for with absolute abandon, and throw our lives into that cause, we have not begun to live. Time was when men were to be saved from an awful hell after death. Too much we have quit that. But we are coming to see that men must be saved from the awful hell which they experience today. We are coming to see the torment and loneliness and terror of Godless and purposeless lives. Selfishness always and everywhere destroys and defeats life. In the long run, Mr. Hitler cannot win. *The stars in their courses fight against Siera. . . . He that seeketh to save his life loseth it. But he that dares to give it away for My sake and the Gospel's shall find it unto life eternal.*

Here is a sailor, torpedoed in the North Sea, clinging with a companion to an oar. The oar was only sufficient for one. "You're married, ain't ye? You've got a wife and bairnies?" The other nodded. Then the first sailor said, "Goodby, chum, and God bless you." And he let go and sank. He forgot himself into immortality.

Maybe it's a Schweitzer in the Lambarene, or a Grenfel in Labrador, or a host of others who have found that the cross gives life meaning and purpose and significance. This is part of the glory of the cross. *God forbid that I should glory, save in the cross of our Lord Jesus Christ.*

A Sermon

None

The pastor of the Methodist Church, Brilliant, Ohio, examines the claims of earth's would-be saviours as over against Christ's certain power to rescue man from his present tragic predicament. The text: Acts 4:12b.

HUMANITY is lost. Since World War I burst upon us, difficulties in all areas of life have piled up. We have gone from a rose-colored prosperity into the depths of a dark depression, only to emerge into a blood-stained prosperity. Our patterns of peace were burned in the hell of World War II. Menacing dictators have been killed, but the basic problems still remain. Seven other devils have returned to the house swept clean of rape and brutality. Tension has increased in all human relationships. The United Nations are having difficulty remaining united. There is a rising tide of economic strife. Racial conflicts are increasing. Parental delinquency is deplorable. Personal inadequacies and frustrations are manifold. No one seems to have the answers to our questions. Few dare speak convincingly of the way out. No one seems to have a map. We do not know where we are. There is no compass. We do not know our directions. We are going around and around in circles. A mood of futility and fright is settling upon us.

We are in desperate need of salvation. We must be led out of the wilderness of our confusion and inadequacy, or we will perish. There must be a way out. We have the material resources. We have the intelligence. We have the desire to get out. We have those who volunteer to rescue us from our plight. They tell us that they will guide us to a world of peace and prosperity, to a world of security.

One who would save us is the war strategist. He really hates war. He sincerely wants peace, and a better world. He would agree with Major General O'Ryan of the A.E.F. when he says: "I would be a traitor to my country if I did not do everything in my power to abolish war." So, he advocates the maintenance of massed force. "Give us enough men, and tanks, and ships, and bombers and we will take you out of the wilderness of war," he affirms. One of the heroes of our recent war stated before a group of scientists that "our only salvation ("salvation," a word of the Church!) is a strong defense, teamwork among all branches of the service, and especially an air force that can strike quickly and hard."

But does not history disprove the theory that an armed peace is durable? As someone has observed: "We'll have to have an endurable peace before it can be durable." The world cannot long endure relationships where three or four nations are heavily armed. War comes out of a philosophy, an ideology. A world is safe for decency when people are saved from destructive philosophies. Armed force can stop an enemy but it has no power to change the enemy into a friend. Unless we can put the emphasis upon persuasion instead of coercion, upon spiritual change instead of military might, we will never be saved from the wilderness of war.

Another volunteer guide is the statesman. He would lead us out of our lost condition by laws and organization. He assisted in putting through thirteen hundred laws annually in a wartime Congress. He aided in setting up two hundred government agencies for emergency controls. He has helped in the writing of the United Nations Charter. He has arranged Big-Five conferences, Big-Three conferences, Big-Two conferences. He has spoken and written; he has advocated and legislated. He has blazed new political trails. He honestly believes he is saving us from our "lostness."

Did the League of Nations bring salvation? When Winston Churchill was prime minister he said that the League could have succeeded if the intelligence and conscience of the world had backed it up. If the former prime minister is correct, then laws and pacts and organization are not enough. They will be no stronger than the people back of them. If the people are suspicious, fearful, dishonest, the paper which laws and pacts are written upon might as well be saved for a waste paper scrap drive!

Dr. Fosdick uses a most startling illustration. He points out that the Great Wall of China was a gigantic piece of construction, running hundreds of miles, taking years to build. When it was finished, it seemed to be the answer to the Chinese fear of invasion. But within a few years the enemy got inside three times. The wall was high enough and it was thick enough, but the gate keepers

Other Name

By MURRAY A. FIGG

were not honest enough. The wall was breached, not by smashing it, but by bribing the gate keepers. The human element failed. The statesman's efforts to save us by laws and organization are not enough.

The humanistic educator (there are others!) thinks he can find the path that will take us out of the jungle. He believes the Greeks had a word for it: "Know thyself." If we have enough facts, we will know what to do, and we will do it. "Knowledge is power." Yes, but that does not mean that the power will be used for a creative end. A cartoon shows two cell mates talking together. One says, egotistically: "I'm going to study and improve myself, and when you're still a common thief, I'll be an embezzler." Improved means: toward unimproved ends!

As I look back upon my own undergraduate days, I can see myself a collector of facts, many of them, but it was the Church that gave me a drive, a purpose to do something with the facts. College gave me plenty of spokes but no hub. The Church furnished me with the essential hub. By playing down religion, which deals with values, and playing up content and information, education is a blind guide. There is danger that the educational guide may add to our bewilderment, and we will end up in a denser part of the jungle.

Finally, there is the materialistic scientist. He is sincere when he says that he will save us. His discoveries of the sulfa drugs and penicillen have brought salvation in medicine. His experimentations in food have brought salvation in diets. His advances in aviation have brought salvation from vast distances. His discoveries in labor-saving devices have brought salvation from physical strain and drudgery. He is telling us that he is about to lead us out into new fields where expanding horizons of novelty and utility will beckon.

But see where the scientist has brought us! His research has spawned the hideous atomic bomb! Dr. J. R. Oppenheimer, director of the New Mexico bomb-making project, stated before a Senate committee that a single atomic bomb raid could wipe out forty million Americans. Samuel W. Marble has written that "an unequivocal statement needs to be made that science not only menaces peace but is threatening to doom the entire culture that has given it root." It would appear that at the moment when the scientist was ready to lead us out of the wilderness into a new earth, we were going to be led into a destroyed world.

The war strategist may be an "unnecessary necessity," but he is not a creative leader. The statesman may give us needed laws, but he has no power to change the criminal. The educator may give us the facts, but he does not furnish us with a purpose to use the facts wisely. The scientist may give us more physical comforts, but he cannot supply us with the *peace that passeth understanding.* Military might is not enough. Laws are not enough. Knowledge is not enough. Gadgets are not enough. The world will never be guided out of the wilderness by a human messiah. The world will never be saved by a human method. Fallen empires tell us that! Blood-soaked soil crys out that!

Is there, then, no salvation? No hope?

The Bible says there is. The Bible corroborates history and daily experience when it says: *there is none other name under heaven given among men, whereby we must be saved.* Salvation comes through the God-Man, Jesus Christ. Only a Divine Saviour can get us out of our "lostness."

Jesus Christ begins the process of salvation by showing us where we are. The Chinese say there are five points to the compass: north, west, south, east, and the fifth point: where you are. Our trouble is this: since we know that our predicament is man-made, we look for a human solution. And so we try to lift ourselves by our own schemes and strength. But Christ tells us that it is sin that has led us into the wilderness. It is sin that causes nations to fall apart and individuals to fall to pieces.

Now sin is an affront to God. It is a violation of the moral laws of God. It is a lack of appreciation for the love of God. It is saying "No" to the Creator-Father. Therefore the problem that confronts us is colossal. It cannot be cured by human means. As Dr. Ray Jordon says: "the present hell of our world reflects the hell that has been in our hearts" and he adds: "there is no hope for us outside the redeeming spirit of Christ."

Jesus Christ continues the process of salvation by showing us where we are to go. He reveals that his destination is himself. We are to be like him! He is the Alpha and Omega. We are to look upon him and strive to be like him. We are to go where he goes in prayer. We are to go where he goes in forgiveness. We are to go where he goes in sacrifice. We are to go to the cross, for that is where he goes.

Jesus Christ further guides us to

safety by giving us the right directions. Jesus never argues about salvation. He never debates the desirability of getting out of the wilderness. He says: "Follow me." He assumes that our extremity ought to become a reason for opportunity. So, he gives us the Divine direction through his teachings. They take us out of man-centeredness into God-centeredness. They lead us out of self into others. They take us out of the temporal into the eternal. And as Dr. Sockman wisely points out: we will never exhaust these teachings because we never exhaust a direction.

I recall an afternoon when "our gang" was lost in a heavily wooded area. We started out for fun but ended up in near panic. We had wandered around for some time unable to find a path or a creek. Finally, we came upon a man cutting some timber. We told him we were lost. Now, that woodsman did not argue about our plight. He did not say; "That's strange. I'm not." He pointed out the path that he had taken, gave us directions from an old cabin we would discover along the path, and went on with his sawing. We got out—got out by following his directions. We would have been foolish if we had not heeded his instruction. Jesus Christ has given us plain directions in the Sermon on the Mount. If we follow them, we will be led out into a place of real freedom and security.

Finally, Jesus Christ saves us by going with us. We have all had the experience of being told where we are and being given right directions, and still being lost. How good it feels to have some one act as our guide!

Bishop Booth of Vermont was a devout Christian. After his death his nurse said: "I know where the bishop is tonight. His soul has gone to hell." This was a shocking declaration for the friend who heard it. The nurse went on: "That's the only place he can be happy; there is such work to be done there."

That is so like Jesus. We may be lost in the hell of wickedness and sin, of easy respectability and selfish comfort, but Christ is there, with us, beside us, leading us from death into eternal life. *Lo, I am with you always.* Showing us where we are and where we are to go is not enough. Giving right directions is not enough. We can still lose our way. But when Jesus goes with us, that makes a difference.

In Dicken's *Tale of Two Cities* we are told of the rumbling of carts through the streets of Paris. They are on their way to the guillotine. In one of the carts there are two prisoners. One, a man, is giving his life for a friend. By his side is a young girl. She has observed the poise and courage of the man. Looking into his calm face, she asks: "If I may ride with you, will you let me hold your hand? I am not afraid but I am so little and weak, and it will give me more courage."

Jesus Christ saves us by walking with us, leading us, encouraging us, empowering us. By holding his hand, our vice changes to virtue, our fear becomes faith, our sinfulness is redeemed into saintliness.

There is none other name under heaven given among men, whereby we must be saved.

From the Lectionary

First Sunday in Lent	Isa. 58:6-12	Matt. 4:1-11
Second Sunday in Lent	Rev. 19:5-10	Mark 11:15-18
Third Sunday in Lent	Rom. 12:1-5	Luke 14:16-24
Fourth Sunday in Lent	Acts 10:23-33	Luke 10:38-42
Fifth Sunday in Lent	Heb. 9:11-15	Mark 10:32-45
Sixth Sunday in Lent, or Palm Sunday	Phil. 2:5-11	Mark 11:1-11
Holy Week:		
Monday	Rom. 5:1-8	Mark 14:1-16
Tuesday	Eph. 2:13-22	Mark 14:17-42
Wednesday	John 4:7-11	Mark 14:43-65
Maundy Thursday	I Cor. 11:23-29	Mark 14:66–15:15
Good Friday	Heb. 10:4-25	Mark 15:16-41
Easter Even	Heb. 13:20-21	Mark 15:42-47
Easter Day	Col. 3:1-11	John 20:1-10

—From *The Book of Worship for Church and Home.*

The

By
R. EDWIN GREEN

ON THURSDAY preceding Easter there is opportunity for a deeply spiritual service and the administration of Holy Communion. No more effective way to do this have I found than the service of "The Meal in the Upper Room." This service I have adapted for use with our congregation from a service I once attended at the School of Religious and Social Work at Boston University. It is commemorative, in spirit if not perhaps in form, of the meal which Jesus took with his disciples at the close of his earthly ministry.

The service takes place at the dinner hour in the evening. The people, after assembling for instruction and preparation, proceed to "the Upper Room" where tables are spread with food suggestive of the meal in Palestine of long ago. The meal proceeds in silence, except for the reading of the Scriptures by various persons at the tables as the meal is eaten. Each person has some bread and grape juice left, so that all might break bread together in Holy Communion led by the pastor as the service draws to a close. Since the old story says that they sang a hymn and went out, all sing together and then leave, still in perfect silence. As the company leave they place an offering for Overseas Relief in the receptacle at the door.

Success depends largely on the adequate advance preparation made for the service: Our people are prepared by advance announcement con-

An effort to recapture something of the meaning of that Supper in the Upper Room long ago is made by members of Wakarusa Methodist Church, Wakarusa, Ind., in a special Upper Room service on Thursday of Holy Week. Pastor Green describes the service here.

Meal in the Upper Room

cerning the nature of the service. It is emphasized that, though this service be at the regular dinner hour, it is not a meal for the stomach's sake, but rather a spiritual service, with food only symbolic or suggestive of a meal. Reservations for attendance are requested.

A committee is appointed to look after the tables and the food. The tables are spread with white paper and set in U shape facing an altar. During the meal then, persons are seated only on one side of the tables, facing either the altar or each other across the room. There are candles on the tables as well as on the altar. The food consists of dates, figs, grapes, nuts, olives, ripe olives, roughly-cut-up bread, and grapejuice. There is only a small amount on each plate. The committee has the food on paper plates and the juice in paper cups on the table before the service begins.

All persons having Scripture to read are notified ahead of time, and they come with their Bibles marked for their passages. We use a different person for each Scripture passage—twenty-seven in all.

The service begins promptly at the announced hour in the church sanctuary or a room other than the one where the meal is to be held. Each person is given a printed bulletin containing the order of worship. (See below.) Those who have Scripture to read of course find the place in the service where they take part. The pastor begins with an explanation of the meal and detail in how it is to be conducted, so that there will be no confusion during the program. He explains the requirement of absolute silence, the need to save back bread and grapejuice for the Communion, the leaving of the offering in the plate at the door for Overseas Relief.

The service then begins with a prayer, Scripture readings, and a hymn (printed on the back of the bulletin). Following this, the company proceeds to the supper in silence.

As the group enters the "Upper Room" only the altar candles are lighted. As the group stands in their places, the pastor passes a light from an altar candle around the tables and the many candles on the tables are lighted. The company is then seated and the meal proceeds, each person eating at the food as the various Scripture passages are read. As the service comes to a close the pastor, using an abbreviated Communion ritual, leads the group in the Sacrament, all partaking of bread and wine together from that on the table before them. There is then more Scripture, a hymn together and then the company leaves the church silently.

The service, as printed in the bulletin, is as follows:

THE MEAL IN THE UPPER ROOM

The Preparation

Concerning the Feast
Prayer
The Preparation of the Feast: Luke 14:12-16
The Contention among the Disciples: Luke 9:46 and John 13:4-10
Hymn: "Holy, Holy, Holy, Lord, thy Disciples"

The Company will proceed to the Supper in silence.

THE SUPPER

Lighting the Passover Candles
Passover Thanksgiving
Seating
Who is Greatest? Luke 22:24-27
The Serving of the Meal
The Law of the Kingdom: Luke 22:28-30 and John 13:13-18
Chanting the Hallel (The Passover Psalms 113, 114)
Readings: Psalm 91; Luke 22:15-16
Intimate personal messages, admonitions, and charges:
- A. John 13:33
  John 14:1-4
  John 14:6-7
  John 14:10-17
- B. John 14:18-29

Chorus: "Blessed Are the Pure in Heart"
Continuing with Jesus' words:
- A. John 15:1-8
- B. John 15:9-11
- C. John 15:15-27
- D. John 16:1-14
- E. John 16:15-28 and John 16:32-33

Prayer: John 17:16-17
The Lord's Prayer (in unison)
The New Covenant: Matthew 5:17; Matthew 5:21-22; Matthew 5:27-28; Matthew 5:38-48
The Breaking of Bread (Holy Communion)
Prayer: John 17:18-26
A New Commandment: John 13:34
Hymn: "O Master Let Me Walk with Thee"

The Company will leave silently.

They Thought That God Was

His enemies thought the cross was the end of Him, but his friends communed with Him again in the tasks of their common life—knowing at last that the idea of God in man will not die. Donald H. Tippett, the writer on this theme, is pastor of First Methodist Church, Los Angeles, Calif.

IN A MODEST apartment in the suburbs of Moscow and only a few short months before the second World War began, Yaroslavsky, head of the "Militant Godless," told a small group of us of the extensive machinery Russia had in operation designed to eliminate every last vestige of God from the Russian mind. The sole objective of his organization, which, incidentally, was generously subsidized by the government, was to destroy completely the idea of God.

Over in Germany, a month before, we had witnessed a more subtle attempt to get rid of God. Starting with an anti-Semitic campaign, it gradually got around to the elimination of the God of the Old Testament. An attempt to vilify Jesus by calling him a Jew was less successful; and an ill-advised effort to substitute Wotan and Thor for Jesus and the God of the Jews and the Christians miscarried. An abortive attempt to outlaw the singing of Christmas carols proved to many a Nazi leader that it would be difficult, if not quite impossible, to get rid of God in certain parts of Germany. But that did not keep some of them from trying. The attempt to get rid of God in Germany, though not as obvious nor as successful as in Russia, was none-the-less vigorous.

Nor did we in America escape. For many years there thrived on our shores an organization whose very name betrayed its intentions. Called the American Association for the Advancement of Atheism, and popularly referred to as the "Four A's," it described itself as "a wrecking crew" whose purpose was to "clear the field of weeds," the "weeds," of course, being religion. Quite boldly it proclaimed: "There is no Heavenly Father and the sooner we quit depending on Him and begin to rely only on ourselves, the better off we will be."

But more effective by far than Russia's attack on God, or Germany's, or that of the Four A's has been an almost unpremeditated assault made by persons, most of whom would bitterly resent it if you accused them of being party to any offensive whatever against God or religion. Some of them, while pretending to adore God, have, by ignoring Him so far as their daily pursuits are concerned, done a much better job of getting rid of Him than have the "Militant Godless" or the "Four A's" at their peak. All of us, in our weak moments at least, have gone through all the motions of worship, but in our everyday living we have behaved pretty much as if God were dead.

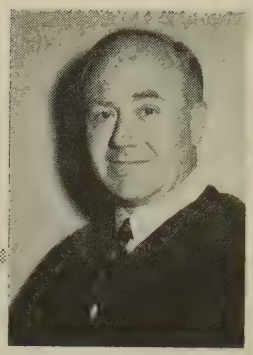
To try to erase all traces of God is not an altogether modern adventure. It has been tried before. The history of religion is compelled to include the history either of man's inability to understand God or his deliberate attempt to ignore Him. Even when the eternal Word became flesh in Jesus, he *came unto his own and his own received him not,* and when they rejected him, they rejected the God he came to reveal. There was no room in the inn for the Baby Jesus, nor was there room in their hearts for God. They rejected Jesus because he revealed to them a God with whom they had no desire to get acquainted because the God of Jesus demanded an inner discipline and brotherhood and a way of living that was contrary to their own. When, finally, they crucified the Christ, it was not solely because they wanted to kill him, but even more because they wanted to get rid of the God Jesus had proclaimed.

When some friends of Jesus took his lifeless body down from the cross, there were certain men in town who thought that God was dead—and so He was in their poor, stupefied souls. Have you not noticed in the Gospel accounts that, whereas Jesus appeared to many of his friends after Calvary, he made no post-crucifixion appearances to such as Caiaphas and Pilate and all the unbelieving multitudes. To them he was dead—and so was God. He could have been closer to them *than breathing, and nearer than hands and feet* and still, because of their insensitivity, they would have failed to recognize him. To them he was dead and would remain so. They believed that by nailing Jesus to the tree they could silence his voice and destroy forever the God that that voice had so perfectly described. They succeeded overwhelmingly so far as their own impoverished minds were concerned; God was dead to them.

His enemies thought that God was dead when they killed Jesus—and his friends thought so, too. During their all-too-short time with him, they had seen flashes of such great brilliance and beauty from him that they had come to know him as "the light of the world,"—and that is precisely what he had been to them. But on that memorable Friday, their light had flickered and finally gone out, plunging them into a darkened world. Saturday brought no relief nor did Sunday to most of them. Two of his followers plodding their dreary way to Emmaus thought that since the light

Dead

An Easter Sermon Meditation



By DONALD H. TIPPETT

of their world had failed them, hope was gone; nor would they have recognized Jesus as their companion of the dusty road had not certain characteristic gestures of his reappeared as they supped with him—a happy reminder of that never-to-be-forgotten night in the Upper Room when he broke bread for them saying, *This is my body, which is broken for you.*

The devoted Mary, doubting not but that Jesus was dead, had come to pay her last devotion, only to find an empty tomb. What a word is "empty"! How descriptive and how loaded with meaning! It was to an "empty" tomb that Mary came that first Easter morn. The tomb may have been filled with things, and it doubtless was, but without Jesus in it, it seemed empty. And if the place where they had laid him was empty without him, how very much more so was Mary's heart. Disappointed at not finding his body there, Mary turned away from the tomb, her eyes blinded with tears and her heart filled with despair. Seeing a man she thought to be the gardener, she begged him: *Tell me where thou hast laid him.* So anxious was Mary to find the dead Jesus, that she was not cognizant of the fact that she was speaking to the living Christ. Unfortunately, Mary set a pattern that the world even today is too prone to follow.

It was because Nietzsche saw that the whole Church was, like Mary, trying to associate with a dead Jesus that he felt justified in launching his vitriolic attack upon Christianity. Most of our current attempts to get rid of God find their major support if not their origin in this brilliant German philosopher.

Denouncing all religion in general, but Christianity especially, Nietzsche championed what he called the "morals of the masters" which was his way of referring to "the glorification of the superman." Historically, he had high regard for Christianity. He claimed, as a matter of fact, that once Christianity had been so vibrant with life and power that it had created a whole civilization—the best up to its time in history. But Nietzsche had seen all that vitality dissipate itself until nothing remained but a burnt-out ember. He was convinced that the God of Jesus was dead. He saw a little minority who continued to go through the motions of adoration—some who still piously intoned, "Lord, Lord," but only a few of them took Jesus seriously enough to do God's will. Looking the facts squarely in the face, Nietzsche felt compelled to declare that the God of Jesus was dead and all but forgotten.

Many there were who thought that modern science had confirmed Nietzsche's conclusions—and then came the atomic bomb, grim reminder that the laws of nature which are part of the law of God are still operative and that even while we were ignoring God, His inexorable laws were everlastingly at work and His hands were still on the controls.

But there is more to God's law than these physical manifestations. The blinding flash from Hiroshima and Nagasaki, like the Star that guided the Wise Men of another day, led the best minds of ours to the realization that unless moral and spiritual laws are put in control, our physical science with its many recent discoveries may well destroy us.

Now that we have become so diabolically clever in the inventing and in the effective use of lethal weapons, it seems odd that we should wake up to find that the only world in which any security is possible is one that measures up to the standards of that "strange man on the cross." For our ultimate authority we still must look to the mind of Christ. And we thought that we were through with him when we hung him on Golgotha so long ago!

It must be just a bit humiliating to all the Nietzsches of the past two thousand years to learn that the only way out of chaos is the way He pointed; it must jar their pride to find out that the God they thought was dead still reigns and that His laws, physical and moral—laws of justice and of love, are still functioning and that, as a matter of fact, they have never, not even for a moment, ceased to operate.

If Easter means anything to modern man it means that eternal truth is eternal. You may nail it to the tree, wrap it up in grave clothes, and seal it in a tomb; but "truth crushed to earth, shall rise again." Truth does not perish; it cannot be destroyed. It may be distorted; it has been silenced temporarily; it has been compelled to carry its cross to Calvary's brow or to drink the cup of poisoned hemlock in a Grecian jail, but with an inevitable certainty after every Black Friday dawns truth's Easter Morn.

Golgotha is never more than a passing experience or a minor episode for truth; but Easter is the everlasting confirmation that truth is eternal—aye, and goodness and beauty, like truth, are indestructible, never-dying, ever-living values. This, at least, is "the soul's invincible surmise."

And so Jesus, proving on Good Friday that he was altogether worthy of an Easter triumph, with confidence, after he had committed his soul to God, closed his eyes on sleep, knowing that *underneath are the everlasting arms,* and that truth can never be lost or stayed but though crushed to earth is bound by the nature of things to rise again.

THE LENTEN CALENDAR

MARCH

6 *Ash Wednesday.* Although we may not wish to adopt the ancient custom of marking our congregation upon their foreheads with ashes, would it not be well to hold a morning service of prayer and Holy Communion? *The Book of Worship* contains a very effective litany for this day. You will find it on page 226. Why not announce this as a day of fasting? John Wesley demanded this observance of the early Methodists.

7 *Thursday.* Sunday's sermon is already in preparation. Now for the finishing touches. Does it, like a Mother Hubbard, cover the subject like a tent and fit nowhere? Many of my sermons do. It is so easy to become carried away with a theme that we forget our congregation's needs. Make this one practical.

8 *Friday.* A practical and effective pastor says that he never receives a special offering on the day that he preaches on tithing. You get the point, I'm sure; but, changing the subject, have you visited that old lady who makes such a fuss about your coming? She'll talk your ears off and complain, but don't neglect her. It's good for your soul—(And maybe her's too.)

9 *Saturday.* How best to use Saturday is an important question. Let's hope that it isn't necessary to spend all day polishing up your sermon. It should be ready by now. If it isn't, it won't get ready today. In a small town, there's no use visiting any but the sick today, but you might go up to the square and just "circulate around," being careful not to give the impression of aimless gossiping. Tonight is a good time for that fireside chat with your own family. They'll probably enjoy getting acquainted.

10 *Sunday.* Up early and over at the church to check on the janitor. . . . Why is it that church janitors never seem to get things right? I had one who persisted in changing the furniture around until you might find the flags standing in front of the Communion Table, or a stack of dog-eared songbooks left on the pulpit. One day I failed to check ahead of time and had to dispose, surreptitiously, of a dirty dust rag which was lying on the pulpit. Now, let's pause, figuratively, on the top step of the pulpit stairs. Are we ready to conduct Divine Worship? Have we placed aside our own petty troubles and annoyances?

11 *Monday.* What about Monday? This is one day to rest—or would be, if it were not for the hospital calls and the Woman's Society meeting. I don't attend, I merely stop in to see if everything is going nicely, and ask who's sick. That's the way I keep up with my parish happenings. The women always know.

12 *Tuesday.* What will I use for next Sunday's sermon? Why not try one on the text, I Thess. 4:1, with the subject, "How to Walk?" The Epistle for the day, according to the Book of Common Prayer, will give the background. Now is the time to use the suggested reading from *The Book of Worship,* if you prefer. Those for next Sunday are Rev. 19:5-10, and Mark 11: 15-18. I have found that following the Calendar of Readings, and, wherever possible, preaching from one of the lessons, gives sermon variety, lacking when I choose my subjects at random.

13 *Wednesday.* How about prayer meeting? The same people, the same prayers, the same testimonies, perhaps. . . . Twenty years ago there were books on how to conduct prayer meetings. Now there are none, and few attempts on how to conduct a midweek service. The underlying assumption of the old-time service—that the laity need to pray in public—still holds good, but few laymen seem to believe it. If the people will pray, well and good. If it is nothing but a shortened form of the preaching service, let it go. This year, with the appeal of the Evangelistic Crusade upon us, why not make something out of the prayer meeting?

14 *Thursday.* How's your sermon coming along? A friend of mine has been trying to make a great preacher of me. He says I should write out each sermon and memorize it. I write them in full, but I cannot memorize, and, if I try, the effort lacks spontaneity. It's a "delivered discourse" and not a gospel message. Everyone to his own way, but I'll stick to my plan of careful research, writing in full, going into the pulpit without notes.

15 *Friday.* Too much study is wearisome. Let's go visit the sick. There's a little woman who thinks she is going to die, but whose trouble is emotional rather than physical. Russell Dicks' books are helpful here, but I'm afraid of taking too much responsibility. I'm not a psychologist. Guess I'd better read a Psalm and pray. On the way home I stop at the drug store, not for medicine, but for fellowship. Our drug store is the village meeting place, especially for the children who have accepted the preacher into the closest communion ever invented—that of the adolescent gang.

16 *Saturday.* In jail. . . . Is that surprising? Not to this preacher, for he spends much time there. Being a sort of unofficial parole officer, he is often called by the sheriff to talk to a group of boys who got into trouble. Nothing serious, but it must be nipped in the bud. Our jail is one of the best in the country, clean and modern. God pity the adolescents who get put into some of the other kind!

17 *Sunday.* Why is it that everything happens on Sunday? There are emergency calls, accidents in the parsonage, sickness in the choir—and there's the young chorister who can't wake up in the morning and has to be called. Somehow the pastor keeps his temper and prays for an extra supply of grace for help in this time of need. Did the sermon go over as it should?

18 *Monday.* Blue Monday, if you will—for the preacher gets to thinking of all the things he should have said and done. For one thing, what can one do about the young people's meeting? Should he worry about the lack of attendance at the evening meeting, when the youngsters have attended morning worship?

19 *Tuesday.* An idea for next Sunday's sermon: "Children of Light," Eph. 5. Paul had a hard time with his Gentile converts, didn't he, training the ex-libertines in continency, the ex-liars in truthfulness?

20 *Wednesday.* Tonight we'll try the prayer service suggested last week. Using *The Book of Worship,* we'll have a quiet season of prayer and a period of silence, closed with a prayer hymn.

21 *Thursday.* Not many came last night, but enough came to pray. It was worth the effort, and there were a number of requests for special prayer. The war has taught us to pray specifically, and to believe that we may receive the answer. Can we carry over this faith into an era of peace?

22 *Friday.* What to do about worries. . . . Even preachers have them (perhaps I should have said "especially preachers"). It's good to remember the story about the fretful bishop who dreamed that God sat by his bedside and whispered, "Go to sleep, Bishop, I'll sit up the rest of the night."

23 *Saturday.* We might catch up on a little extra reading. Paul Scherer's new book, *Event in Eternity,* gives a rewarding exegesis of Isaiah.

24 *Sunday.* (Third Sunday in Lent) The Roman Catholics observe this day in honor of St. Gabriel, archangel. We know very little about angels and less about archangels, but it might be rewarding to remember Gabriel, who is probably more familiar to many of us as the angel with the horn, in *Green Pastures,* who keeps asking "de Lawd," "Can I blow it now, Lawd?" How fortunate for this old world that the Lord keeps saying, "Not now, Gabriel."

25 *Monday.* Here's another ancient Church festival which should not be forgotten: The Annunciation of the Blessed Virgin Mary. One of the earliest of the feasts dedicated to the Virgin, it was celebrated as early as the fifth century, and commemorates the most solemn moment in history, when the Second Person of the Trinity became man.

26 *Tuesday.* If there's a holdover of worry about last Sunday's sermon and its effect, it might be well to remember the story told about Bishop Fellows, who one night went to bed unhappy over the results of his work, but the next morning woke up singing, "Come, Thou Fount of Every blessing, tune my heart to sing thy praise." "What happened to your worries?" asked his wife. "Why that was yesterday," answered the bishop, and went on singing.

27 *Wednesday.* Next Sunday's lesson may well be taken from the Book of Common Prayer, John 6, in which the story of the feeding of the multitude is used to point out the moral that God will give us the food for our spiritual warfare. The ancient Church called this *Laetare* Sunday—day of rejoicing—and, just

This representation of the activities and plans of one pastor for all the days of Lent, in leading up to the final celebration of Easter, might be suggestive for other ministers.

before the Passion Sunday, allowed one joyful feast in honor of those who were baptized into the fellowship, and in recognition of the approach of spring—to nature and to man's heart.

28 *Thursday.* Thinking on next Sunday's sermon, we are reminded that Phillips Brooks had a famous sermon on this text, "Make the Men Sit Down."

29 *Friday.* We found this quotation from Gregory the Great: "From this day (Ash Wednesday) unto the joys of the Paschal solemnity there are six weeks coming. . . . that we, who through the past year have lived too much for ourselves, should mortify ourselves to our Creator in the tenth of the year through abstinence. Whence, most dear brethren, as ye are bid by the law to offer the tenths of your substance, so contend to offer to him also the tenth of your days."

30 *Saturday.* Reading *Some to be Pastors,* by Pleune, I came across a suggestion in dealing with critics. Never answer a harsh letter while you are hot. Let it cool, and then write the nicest reply you can think of.

31 *Sunday.* The Collect for the day: "Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Savior Jesus Christ. Amen."

APRIL

1 *Monday.* On All Fool's Day may we be willing to be accounted fools for Christ.

2 *Tuesday.* Next Sunday celebrates the Passion of our Lord, beginning Passion Week, in which we shall be thinking of the sufferings of Jesus. In the ancient Church this week marked a great change in the liturgy. From the bewailing our own sins, we turn our eyes upon the Savior, the great High Priest. Hence it is fitting that we preach on this theme.

3 *Wednesday.* We are preparing for the Holy Week services. It does not seem fitting that these solemn days should be given over to the ordinary type of evangelistic services, but no better time can be found for quiet liturgical hours devoted to the strengthening of our faith. The afternoons should be spent in visiting prospective members and teaching the children who are to be received into the Church at Easter time.

4 *Thursday.* One writer says, "The last week in Lent is called Holy Week partly because of the deeds wrought in the mysteries of Christ's suffering, partly because of the demands upon one's conduct required by the worthy celebration of these mysteries." German Catholics call it *Karwoche,* or Week of Sorrows.

5 *Friday.* Again, regarding Holy Week—during the early Christian times, the Church prescribed a strict fast, allowing only bread, salt, vegetables, and water. These were days of civil holidays and many Christians made them a time of the most rigid penitential exercises.

6 *Saturday.* In the fourth century, Holy Week observances in Jerusalem were attended by thousands of pilgrims. It would be well to make this traditional observance a high point in our modern Protestant churches.

7 *Passion Sunday.* Can we enter into the sufferings of our Lord? Can we feel, as our fathers put it, "the burden of souls"?

8 *Monday.* All of this week will be in preparation for Holy Week. The midweek service can be especially helpful, with prayers for the sick, for the unsaved, for children to be received.

9 *Tuesday.* Visits to prospective members should be the order of the day. How can we approach them? One successful pastor suggests that there is only one way, "Come to the point."

10 *Wednesday.* The class of children is handicapped perhaps by the failure of parents to understand the necessity of training, and by our failure to make plain the necessity of instruction. Too long have we received great crowds of children at Easter, without making sure that they know what they are doing.

11 *Thursday.* The great week approaches and we are eager for it to come. The choir has prepared special music for Palm Sunday (omitting "The Palms") and will sing the great hymns each night during the week.

12 *Friday.* Someone has compared Holy Week to a great cathedral. Palm Sunday is the magnificent entrance; the first three days of Holy Week, the beautiful vestibule; and the last three days, the mysterious holy of holies.

13 *Saturday.* In about the eighth century the custom of blessing the palms came into being. It is retained in the liturgical churches, where the worshipers carry home palm branches which have been "prayed over" by the priest or minister.

14 *Palm Sunday.* A day of rejoicing mingled with sadness . . . for on this day Jesus came unto his own city and found, despite the welcome of the poor, the antagonism of the rich and the hatred of the priestly caste. Our songs today are shadowed by the specter of Calvary.

15 *Monday in Holy Week.* Those who think much upon the significance of this week will find themselves burdened by the sadness of it; and yet it is well to remember that Friday's crucifixion is followed by Sunday's resurrection. Let the note of sorrow be accompanied by the overtones of glory. Jesus died—but he didn't stay dead!

16 *Tuesday.* As suggested before, the Holy Week services should be liturgical, wherever possible. It has been my experience that a week of quiet, worshipful hours in God's house, where the events in the last week are made to come alive, does more than a loud series of evanglistic messages to strengthen the faith of the Church.

17 *Wednesday.* Andrew W. Blackwood, in his book, *This Year of Our Lord,* suggests for this day's sermon the text, "And with his stripes we are healed." One sentence I will quote: "Never do the diseases of a man's soul appear so ghastly as when he looks on them in the light of the Cross."

18 *Maundy Thursday.* Tonight we shall celebrate the Lord's Supper. It is fitting that we should make this ceremony more than ceremonial. Perhaps we should put more than ordinary emphasis upon the primitive method of observance; not, for tonight, the elaborate ritual; let us put the table down among the worshipers; let us gather around it as we receive our portions of the Body and Blood.

19 *Friday.* Good Friday! Black Friday, rather, for the darkness falls upon the world as the Son of God dies upon His Cross, and the veil of the temple is rent in twain, and the sorrowing disciples flee. Today we will hold our three-hour service, using the Seven Last Words, and painting as clearly as we are able the scenes of that terrible day. Shall we become emotional? Why not? How can we look upon the death of our Lord without tears? Upon our Holy Table the cross is veiled, and the wondering eyes of small children gaze upon it as they hear the tale. Sobs arise from those who seldom weep in church. Tonight in a solemn and beautiful service we shall receive the class of children into full membership, reminding them of the knightly vigil before the altar which consecrated the young men of a by-gone age of chivalry.

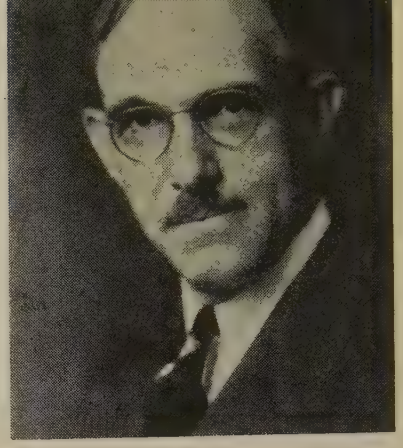
20 *Saturday.* Now we can relax somewhat. Jesus lies in the tomb, but we await the resurrection. We are not as those disciples who spent their day in fear and remorse. We know that He arose!

21 *Easter Sunday.* Sunrise service, Holy Communion, and breakfast for those who attend . . . not much food, just doughnuts and coffee, served by the young people. Then come Sunday School and Morning Worship. This is the day when all those good people whom you haven't seen since last Easter will come trooping in. Some of them will come to display their new clothes, but don't forget that often a fine outfit hides a breaking heart. You have so little time to help them. Give them your very best. You have already received the class into membership, adults who desire to join should be saved for Whitsunday; you will not want to use too much time for ritual outside the theme of Easter. You have, I hope, succeeded in persuading the choir director not to schedule three or four elaborate choral numbers in the morning service. One is enough. Save the rest for an Easter Vesper service.

Now is Christ risen from the dead, and become the firstfruits of them that slept.

hymns

In these suggestions of appropriate hymns for events of the Lent and Easter seasons, the writer, who is educational director of the Methodist Commission on Ministerial Training, assumes that hymns are the most important music in a church service.



For Lent and Easter

By WILLIAM K. ANDERSON

"THE HYMNS are the most important music used in a church service." It was a prominent organist and choir director speaking—and I was amazed, because to many choir directors, hymns are decidedly secondary, to be brought in when the choir practice is about over. Then someone may say, "What about the hymns?" "Yes. What are those numbers? A-a-a-a. That one we know. . . . And that one we sang once last year;—we'll get by with it. . . . The other one's O.K. All right folks. See you Sunday morning."

But the experts agree that hymns are more important than anthems. If the wise choir director bears this in mind, so does the wise minister as he chooses the hymns. For the man who knows his *Methodist Hymnal*, the process of selecting can be one of the most enjoyable of experiences.

We now confront the Lenten period, which starts with Ash Wednesday, March 6, and runs through seven Sundays, culminating in Easter. Ministers frequently announce topics for morning, evening, and midweek services at the start of Lent. But probably not so many show the same foresight in choosing the hymns to be sung. If there are two services a Sunday, and both of them call for three hymns, you have demand for three times two times seven or 42 Sunday hymns. In addition are those for Holy Week meetings, including Good Friday. The regular mid-week service generally lends itself to informality and allows for a spontaneous choice.

THE PASTOR will go to some ministers who need no help in choosing hymns; among the others, some will appreciate definite suggestions, some general principles. I have tried to include both.

In the first place, the opening hymn should be addressed to God, petitioning His presence and creating this consciousness in the worshipers. There are many such hymns, for instance numbers 1-19 under the general topic Adoration and Praise, 20-25 for Opening of Worship, 30-40 listed as Morning Hymns; also many of the hymns from 59-82 and others scattered throughout the book such as 162, 164, and 179.

Not all of the numbers indicated above are equally suitable, of course. The hymn for opening should move with something of a stately trend as do numbers 1-7, instead of dancing along as do 8 and 15. Likewise, 72 doesn't have the stateliness for an opening hymn, 73-76 would all be much better in the middle of the service or at its close, while 77 is an ideal starting hymn.

The second hymn, generally preceeding the sermon, may be a song of devotional type. In general, the hymns under The Gospel (184-255) are best for this spot in the service, while those under The Christian Life (256-378) and the Kingdom of God (454-512) are best for closing. The first of these sections portrays God's call to man, the second and third man's response in service and aspiration. Of course, there are many hymns in all sections of the book which are adaptable for use in the middle and ending of the service. The last hymn should if possible give the congregation a chance to say in song, "Here am I, send me." The sermon topic will also have bearing on the choice of the last hymn. The *Topical Index* on page 668, ff., will be of help here.

The hymnal *contents* indicates about 90 hymns devoted to Jesus Christ (83-171). While the first 28 of these are for Christmas and are naturally excluded from lenten choice, the balance are highly eligible for use on a Sunday in Lent. Hymns 125-149, dealing with the Passion, are particularly appropriate for Holy Week, including Good Friday; 150-161 should not be used before Easter Day although they could be used judiciously on Sundays immediately following Easter, when 162-171 are particularly appropriate.

There is an excellent order for the Good Friday three-hour service in the new *Book of Worship* which is on sale in neat cloth binding for seventy-five cents. This service calls for the use of the following hymns: 137, 144, 146, 138, 274, 273, 139, 148, 147. These may appear to be a great many but those who have conducted such a service will recognize that the cutting of speeches to ten or twelve minutes, and the physical relief involved in frequently standing to sing, constitute two important elements in making the long service go by very rapidly.

Sometimes during Lent one to three Communion Services will take place —possibly the first Sunday in March or April, then either Maundy Thursday or Good Friday; and perhaps in an early Easter Service, although never for the main service on Easter morning. Of the Communion hymns in our *Hymnal* (408-415), my own favorites are 415 for opening, and 409, 410, 414 for those just before Communion; then, for the closing either a hymn of Christian brotherhood, such as 416, 417, 468, or a hymn of Christ's triumph as are 164, 165, 166, 170, and 171. Palm Sunday hymns extend from 125 to 131,

[*Continued on page 46*]

CHURCH ARCHITECTURE:

For Worship Atmosphere

By MARK M. MOORE

District Superintendent Moore of Wytheville, Va., believes that emphasizing worship in church architecture does not detract from the importance of the sermon. The remarks which follow are taken from a paper he read at the Methodist Pastors School, Bristol, Va., last summer.

IF THE major purpose in building a church is to provide a place for emphasizing the sermon, as it has been largely in the less liturgical Protestant churches in America, then the principal aim will be to have an auditorium where a maximum number of people can be brought together for that purpose. To a very large extent the circular type of sanctuary or auditorium, that was popular twenty-five to fifty years ago, was an effort to satisfy this.

If, on the other hand, the emphasis is to be worship, rather than sermon, then the aim largely will be to furnish the best possible setting with symbols, stained glass and other artistic elements. That is to say, the trend will be definitely in the direction of "high church" architecture.

Perhaps today, even in less liturgical churches, we are coming to a better understanding of the meaning and method of worship, and to a better balance of all the elements of the worship experience including the sermon. This better understanding of the meaning of worship, both from the standpoint of its theological content and its psychological experience (what Dean Sperry, in his *Reality in Worship,* calls objective and subjective worship) should reflect itself in the type of church buildings we erect,—this plus our better understanding of principles of Christian education. But here we are concerned only with the sanctuary.

We may not always know what is meant by "atmosphering" the worship experience. That is, we may find it difficult to put it into words; but we know it is very real when we experience it as a subjective fact. To me it means the experience I had on entering the chapel at the University of Chicago to find myself in the grip of a deep spirit of worship. I had much the same experience recently when I went to worship in a small one room church in my district. The altar at the center of the chancel with its symbols of cross and candles met my eyes as I entered, and the whole atmosphere of that simple sanctuary seemed to invite one to quiet his own restless spirit in the presence of God, so beautifully symbolized in that place dedicated to His worship.

To me the divided chancel, with the altar in the center, back, helps to give the atmosphere that best creates a worshipful mood. The altar with its symbols at the center, rather than the pulpit and the preacher, gives me the element of objectivity that helps to lift my mind and heart to God in a true attitude of worship. This atmosphere can be created in the simple church to a large extent as well as in the elaborate church.

A narrow sanctuary having a high steep roof with exposed beams helps to create atmosphere for me. This suggests the uplift to God. Windows and light are always important in helping to atmosphere worship.

My emphasis here has been largely on the side of worship. But the type of sanctuary I have been describing gives also an excellent setting for preaching. The pulpit to the side rather than at the end of an empty aisle, with faces rather than empty space to look into, always seems to help the preacher.

Laurel Valley Lutheran Church, Konnarock, Va.; total 4,630 man hours (2,354 voluntary labor); total cash cost $2,970; architect, T. Norman Mansell, Philadelphia.

Chancel in Laurel Valley Lutheran Church

Financing a Building Enterprise

By BOYD M. McKEOWN

Wise planning before and during the finance campaign makes for effective Christian stewardship, says Boyd M. McKeown, Secretary, Department of Public Relations, Methodist Board of Education, who suggests here ways to induce cheerful and generous giving. He is a layman and the author of "Achieving Results in Church Finance" (Abingdon-Cokesbury Press), from which some of the ideas in this discussion are taken.

SUCCESSFUL financing of a church building enterprise begins while the idea of a new church is in its incipiency. There are certain steps that must be taken then if building operations are to proceed smoothly and happily later. Let us assume here that other important items have been attended to and that we face the responsibility of steering a happily launched building enterprise through its period of fund raising to a satisfactory conclusion.

For example, the building committee has been appointed; with general approval, a site has been chosen for the proposed structure; the project has been authorized by the quarterly conference and other necessary legal steps have been taken; estimates, bids and building plans are in hand; and careful studies have been made both of the congregation's probable space needs over a period of ten to twenty years and of the ability of the church to pay for the contemplated edifice.

Since we are concerned here only with financing the building program, let us also assume that at the proper time the church will be able to function wisely in the selection and employment of a contractor, in checking and supervising his work, and in the performance of other essential administrative tasks.

Important Preliminaries

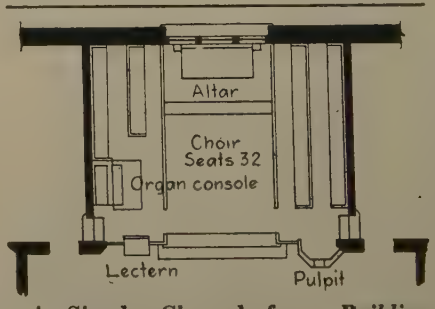
At every stage of the building program there are certain things that must be done if the later aspects of the program are to develop as they should. This period of quiet effort prior to the beginning of a fund raising campaign is no exception. Within this period the strategy of the entire enterprise is decided upon and its earlier phases are put into operation. A wrong move now, a carelessly laid plan, an unfortunate approach to the congregation, or even to a key individual, may imperil the effort in its later stages.

The campaign should be planned carefully even to its minutest detail. In the first place the *time for soliciting* pledges should be determined in the light of a number of pertinent factors. That time is when the largest amount of money is in the hands of the church people, e.g., at harvest time in an agricultural community, or at a time when mills are running full tilt with employment at its peak in an industrial community. The time should also be chosen to avoid competition with other church programs, especially those involving special offerings.

Definiteness should be the theme of every statement, announcement, or request made in connection with the building enterprise. All members of the committee, and others who serve with them, need to know how much money is needed and for what. They should also know how much each person on their respective lists might reasonably be expected to give. All workers ought to be advised to avoid understating estimates of amounts needed.

It is exceedingly good strategy, for obvious reasons, to get the committee members and other campaign workers to sign for liberal commitments before others are asked to indicate what they will give. The whole matter of preliminary gifts, moreover, is exceedingly important. A special committee on large preliminary gifts is often very wisely made a part of the campaign organization. The greater the proportion of the total asking that can be accounted for in pledges before the public askings begin, the greater is promise of success. There are some successful money raisers who insist that half the total amount should be pledged in large gifts before the campaign proper gets underway.

Adequate publicity is a good tool to use from the very beginning. The campaign will move in direct proportion to the thoroughness of preliminary cultivation. Avenues of such cultivation are legion; for example; the church bulletin, the town paper, frequent announcements and pulpit references, letters from the



A Simple Chancel—from *Building For Worship*, by E. M. Conover; The Interdenominational Bureau of Architecture.

pastor or the chairman of the building committee to the members of the congregation, banquets and other special meetings, displays of drawings of the proposed building. The people should be led to understand that a church-building enterprise is the greatest single financial undertaking ever assumed by a congregation, that it comes only about once in a generation, and that its successful consummation calls for prolonged and unusual effort and sacrifice.

While this program of cultivation is under way the leaders need to keep their ears to the ground by way of checking the effectiveness of their publicity and guaging the sentiment of the congregation. Fine timing is called for. It is futile to launch a campaign when the congregation does not actively favor it, and yet it is unfortunate to build up sentiment for a new building before the wheels of the campaign are ready to start rolling. A practical plan is to be sure a substantial majority of the congregation want the new church and are willing to give liberally and sacrificially toward its construction, then to act with positiveness and dispatch.

Campaign Suggestions

1. Have a reasonable plan with a simple pledge card. Try to induce those pledging to use the card, but if necessary allow changes to meet individual needs. Within limits, "Tailor Made" pledges should be accepted.

2. Limit duration of pledges. Two to three years is as long as most pledges can be kept alive and active.

3. Try to get a pledge from every member, even the absentees. Make the pledging campaign an every-member canvass.

4. Don't be timid about asking able members for substantial amounts.

5. Remember that the new building will be a community asset and that there is ample justification for asking pledges and gifts from non-members, particularly persons unaffiliated with other churches.

6. Find interested persons who will donate the memorial windows, pulpit and altar furniture, pews, organ, and chimes.

7. Present the building askings as a specific appeal over and above the regular financial program of the congregation. It is little less than tragic when building pledges cause reductions in world service giving or in the amount raised for ministerial support.

8. Follow through systematically on collections. Don't make the mistake of thinking the money is already in hand when it is merely pledged.

9. Be sure to provide for accurate accounting and for prompt and full reports to the proper bodies. Nothing can do more to inspire confidence than the application of sound business principles.

10. Finally, and most important, maintain a constant emphasis on Christian stewardship and follow stewardship principles throughout the entire process of fund raising. By so doing the building effort can be made a great spiritual experience in the life of the congregation.

Against Schemes

While bake sales, Bazaars, pie suppers, rummage sales, and other such devices may serve a worthy purpose in terms of promoting Christian fellowship there is little commendation for them as schemes for raising money. By their very nature they tend to negate the spirit of stewardship. They seek to extract a few pious pennies or a few philanthropic dollars from a customer while supposedly giving him value received in a business deal. They seem to hold out to him the alluring possibility of having his cake and eating it too, of seeing his money bring him a desirable return while at the same time it serves as a magnanimous gift to a worthy cause.

Where stewardship motivated by Christian love inspires the question, "how much can I give," these practices, with first regard for self, prompt the inquiry, "how little can I really give and how much can I get in return for my pseudo-generosity?" God's method of financing his program on earth is a simple one but it has never been improved upon. It is merely that of giving cheerfully, generously, and as God has prospered us.

(Note: Acknowledgement is made to Abingdon-Cokesbury for use made of certain materials contained in Chapter V of *Achieving Results in Church Finance* by Boyd M. McKeown; Abingdon-Cokesbury.)

Farmer attendants built, with their local resources of imagination and materials, this rural Methodist Church near Carthage, Mo. It is another example of attractive small-church architecture accomplished without wealth.

New Chancel Arrangements

By THEODORE H. PALMQUIST

How the chancel of First Methodist Church, Fresno, Calif., was renovated is the subject of the pastor here. Chancel furniture, he says, is not enough: it must be a symbol (see cuts) of great religious truths that inspire and teach the people.

A SYMBOL is a sign. It is a tangible object, which is substituted for something else or employed, by general usage and consent, to convey an idea or belief. The letters of the alphabet are symbols of our language, and Christian symbols form the sign language of our faith.

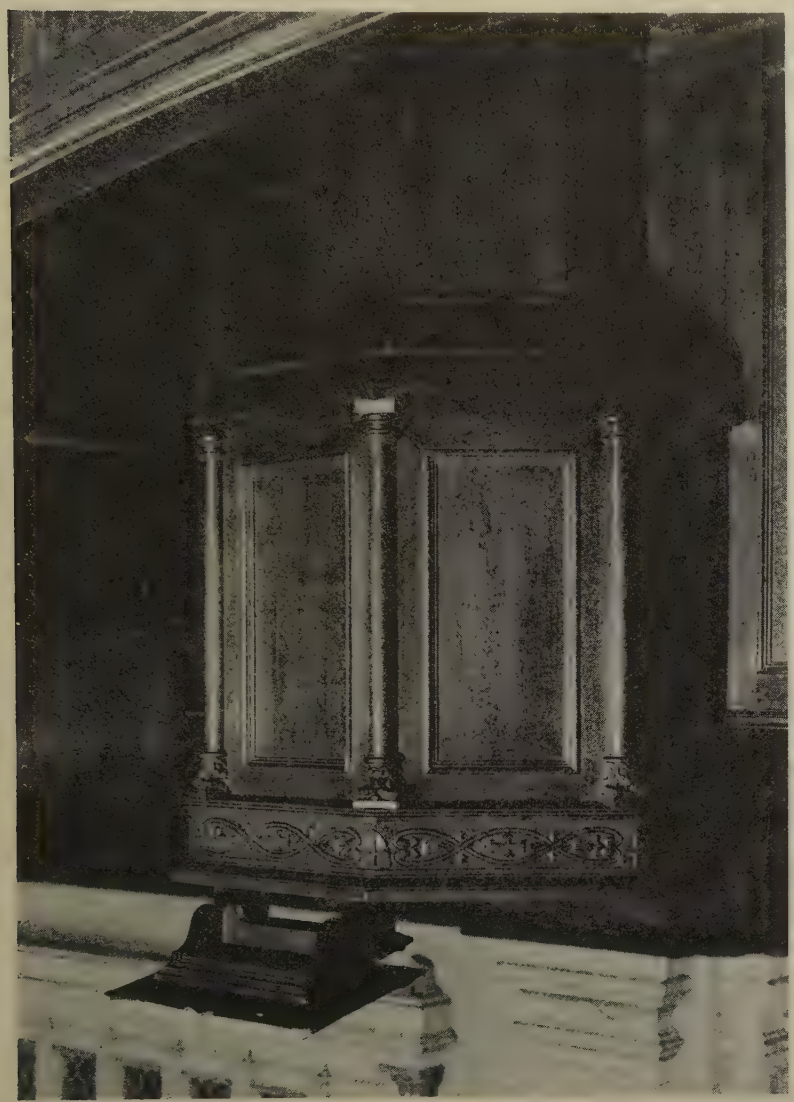
The system of symbolic teaching among the early Christians was the expedient way, for many could not read nor even comprehend oral instruction. Then, too, symbols were understood by the faithful but conveyed no meaning to the persecutors of the early church.

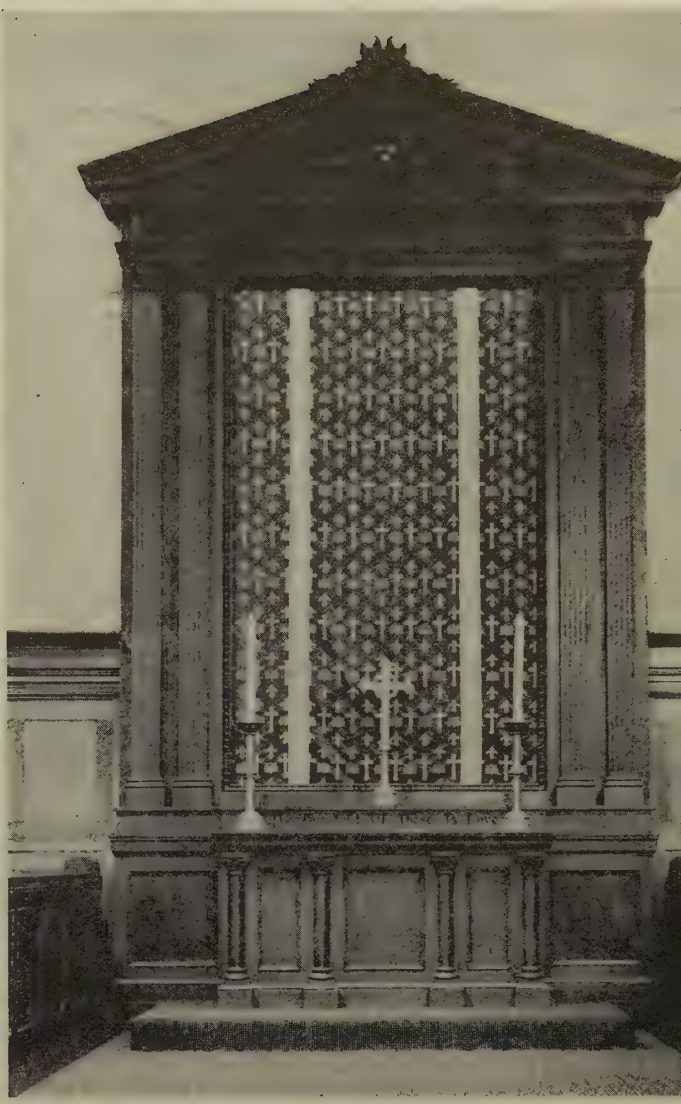
Therefore, in Christian symbolism we must learn not merely to look at the symbols alone, but to look through them to the truths they express. And how expressive they can be. First Methodist Church of Fresno had the traditional sanctuary with two side aisles, center pulpit, organ in the center just back of the pulpit chairs, and the choir in four rows—each row elevated one step over the other facing the congregation. The aisles being too narrow, our first move was to put together the three sets of pews into two groups and put the space of the two aisles into one center aisle 6½ feet wide. This was done without the loss of seating space in the church which was one of the essentials. Then with a center aisle there had to be a new chancel. No preacher desires to stand at a center pulpit and preach to an aisle. But chancel furniture is never enough—it must be a symbol of something that in itself will add to the worship values of our people.

With a world at war and so many of the hopes of the world dashed to the ground, the minister went to the architect and asked that in our new chancel furniture we build a symbolism around one of the most glorious truths in our Christian faith—namely, righteousness shall prevail—"truth crushed to earth shall rise again." With this in mind, pictorial drawings were made. These in turn were first taken to the homes of each trustee in the church and carefully discussed. Then a meeting of trustees was held. Later the official board discussed the proposed changes. Finally, a church meeting was held, at which time the chairman of the board of trustees acted as chairman and all

Interior view of First Methodist Church, Fresno, Calif., showing revised chancel and pews.

Three of the corinthian pillars, representing the six great prophets, can be seen in this close study of the new pulpit.





The reredos curtain is a tapestry, interwoven with the Gree words meaning: JESUS CHRIST—THE VICTOR. Oth symbols are explained in the article.

had a chance to speak and vote. By this time the idea had struck fire in the hearts of a number of the members, who in turn came forward, not only with encouragement but with money, so that the entire change was made without a single public solicitation for funds.

The pulpit—of John Knox style—has six corinthian pillars, symbols of the six great prophets—Moses, Amos, Hosea, Isaiah, Jeremiah, Jesus—reminding all who preach from it that it is the "prophet's" stand, where a man must speak the truth as he sees it regardless of cost. But a good minister must also be a priest to his people so the lecturn is used in the early part of the service. On the lecturn are to be found two corinthian pillars—symbols of the two convenants, that of Moses and that of Jesus. On both the lecturn and the pulpit are to be found carvings representing the life of Jesus, the fleur-de-lis design speaking of His Annunciation, the Greek Cross speaking of His death, the three-unit scroll representing His three temptations, and the Crusader Cross—with Shield saying, "Our Lord is triumphant evermore."

The reredos itself is in the form of a door, symbolizing a man's entrance before His God. The four pillars on the communion table speak of a man's path to forgiveness—penitence, confession, restitution, pardon.

Just above the communion table itself is the base for the reredos on which are carved the words, "The Greatest of These is Love." The four pillars mounting from this foundation piece represent the four virtues—justice, prudence, temperance, fortitude. Above them stand the two scriptures—the Old and the New Testaments—forming the base for the headpiece which is in the form of a triangle speaking of the Holy Trinity. Within the triangle is the Challice speaking of the love of God—and surrounded by Bay Leaves symbolizing the sorrow, the death, but also the final crown of Christ. The torch at the very top speaks of Immortality—LIFE IS EVERLASTING.

The reredos curtain speaks also of

that faith—"righteousness shall prevail"—for woven in this beautiful tapestry are the Greek words I C X C-N I K A. These words with crosses are still to be found on many of the tombs in the catacombs of Naples. They were the parting words of the Christians as they bid farewell one to the other before surrendering their lives rather than their faith I C X C-N I K A—JESUS CHRIST—THE VICTOR."

On the communion table stand two candles speaking of Jesus as the Light of the world—one for His humanity—one for His divinity. The Cross stands in the place of highest reverence, and the circle in the cross speaks of its perfection and completeness.

This rather simple but dignified chancel has been wonderfully received by the people of the church and the community. The choir, of course, sits on either side facing each other with the organ just back of the pulpit—completely out of sight. As they sing they turn just a little towards the congregation as they face the director.

The cost of the entire chancel, including pulpit pews and all, was less than $5,000 installed. It was money well spent.

Some Useful Definitions

By ELBERT M. CONOVER

The definitions here are taken from "Building for Worship," 60-page booklet written by Mr. Conover and published by the Interdenominational Bureau of Architecture, 297 Fourth Ave., New York 10, N. Y.

Aisles. Spaces outside the row of columns in a building with clerestory. There may be seats in these spaces.

Altar. Not to be used if the object referred to is a communion table, or a communion *rail.*

Apse. A semi-circular or polygonal termination of a choir channel.

Baptistry. That part of a church set apart for the administration of baptism. Often, in the Old World, a separate building.

Baroque-Rococo. A style of decoration distinguished by scrolls, etc., following the Renaissance. Tended to become extravagant in frivolous ornamentation.

Basilica. In Christian times a church that more or less retained the plan of halls originally erected for legal or business meetings.

Belfry. A ringing room or part of a church tower containing bells. Formerly a detached tower for bells.

Belle Cote. A place where one or more bells are hung for buildings which do not have towers.

Byzantine. The style evolved in Byzantium in the 5th Century A.D. marked by the dome, wide-spreading, round arches, and often elaborate color, ornamentation and mosaics.

Campanile. Tower not attached to a building.

Chancel. The portion of the church set apart for the clergy and choir.

Clerestory. The wall that rises above the roof over the side aisles when the middle of the nave is higher than the roof at the sides. This wall usually has windows. The side aisle may have seats besides the passage along the walls.

Cloisters. Covered passages.

Column. A pillar, including its base, shaft, and capital.

Communion rail or chancel rail. A railing used in some churches at which communicants or other worshipers kneel. Not properly called an altar.

Dossal. A hanging of fabric behind an altar or table.

Fenestration. The whole system and arrangement of windows and other wall openings.

Gothic. A term of contempt applied to medieval architecture by enthusiasts for the Renaissance. The Gothic, not strictly a style, applies to the spirit of architectural design during the 13th to 15th centuries, marked by the prominence of the vertical note in which all elements seem to mount ever upward, expressive of spiritual nobility, capable of infinite variety of detail in plan and design.

Georgian-Colonial. Work in America inspired by the Georgian classic revival in England (1714 onward). Many elements carried over from Italian and other Renaissance influences.

Mensa. The top or table part of an altar.

Narthex. The vestibule or closed-in porch across the building at the rear of the nave.

Nave. From "navis," (L) a ship, the part of the church in which the congregation is seated on the main floor, or in a clerestory church, the part of the building between the columns that support the clerestory walls.

Norman. The style in England preceding the Early English (Gothic) and corresponding to the Romanesque on the Continent.

Renaissance. Designs resulting from the revival of classic forms in Europe in the 15th and 16th centuries and following. Many elements of classic temples recalled. Used much for civic buildings.

Romanesque. Developed by Christian builders from the Roman Basilica and the Byzantine. Featured by heavy piers, round arches, vaulted roof. Represented the church as an imperial power.

Rood Beam. A beam at the line between the nave and chancel supporting, or from which was hung a cross.

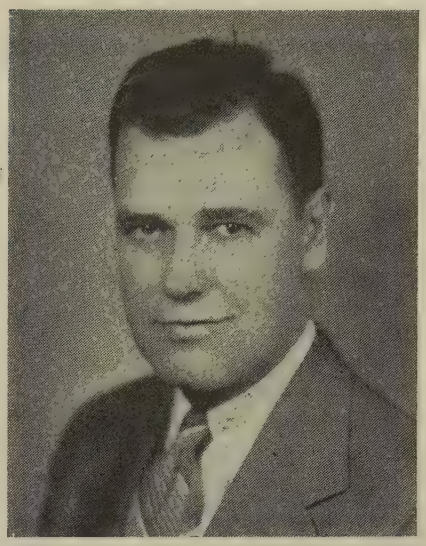
Retable. A kind of shelf or table rising a short space above the back part of the altar. A gradin.

Sacristy. A small room for keeping sacred vessels, vestments, books, etc.

Transcept. That part of the church across the nave in front of the chancel and extending beyond the sides and forming the ends of a cross.

pastoral work

RUSSELL L. DICKS, Editor



Clinical Material

In the following pastoral contacts we see faulty understanding of the difficulty as well as poor method on the part of the ministers. The italics are the editor's comments and criticisms of the clinical material. This is an effort to arrange the material, together with the editorial comments, so that both are more readable from the standpoint of study.

Harold Stamp and Daughter

I HAVE served the church, of which Mr. Stamp and his family are members, for only three months. As I was leaving the post office one morning a steward of the church hailed me from across the street, inquiring if I had heard about Paula Stamp. I had not. Paula, who is fourteen years old, had run off with a man several years older than she. Mr. Stamp had had them arrested and they were both in jail. That was about all he knew.

Immediately I went to the Stamp home, where I found Mr. Stamp in the parlor looking very discouraged. "Hello, Mr. Stamp. I just heard about Paula and came over to see if there was anything I could do."

"I am so glad you came," he replied. "Yes, there is something you can do. I wish you would go talk to Paula."

"I know very little about the situation," I replied. "Would you tell me more about what has happened."

He replied by telling me the story. Paula, his daughter, had gone to a near-by town to visit with a sister and had attended the fair and carnival. He had not worried about his daughter because he thought she was with her sister. However, she had met a man twenty-eight years old who worked with the carnival. They had left town and spent two nights together. Mr. Stamp had heard on the day before my call that Paula was not with her sister, and had started the officers searching for her. She was found about 10:00 o'clock that night. **(a)** With this information, I started to the town where Paula was being held.

(a) *This is all that the pastor reports of his first conversation with Mr. Stamp. If this was his total conversation he would be open to criticism for failing to draw out more background material concerning Paula and her relationships with her family. A fourteen-year-old girl just does not run off with a man if her family life is satisfactory. Also, by encouraging Mr. Stamp to talk, the pastor would have strengthened his rapport and relieved some of the stress which the parishioner feels. There is no mention of Mrs. Stamp and her feelings.*

* * * *

When Paula was brought in for me to talk with I greeted her with the words: "Hello, Paula. How are you?"

"All right. But, O Brother Mills, I don't want to go back home to live."

"What is wrong that you don't want to go back there?"

"The children will all make fun of me."

(b) "I think most of them will try to understand."

(b) *Reassurance too soon. She is right, they probably will.*

"But I am not going back out there."

(c) "Where are you going?"

(c) *It is more important to try to find out why she feels this way.*

"I don't know. I have no place to go."

"You wouldn't want to start out without knowing where you were going." (Pause.)

"But I can't go back home."

"Isn't home a good place to be?"

"But I can't go back."

(d) "What do your parents think about it?"

(d) *Awkward but he finally gets the story. All he needed to do was to say, "There is something that makes you feel you can't go back."*

"They say I am going back, and that I am going to school."

"Don't you want to finish school?"

"Yes, but I don't want to go home."

"Why don't you want to go home?"

"Because . . . because daddy will beat me."

(I might say here that since I have been the pastor of this church word has come to me two or three times that Mr. Stamp often beats his girls terribly hard if they don't do just as he thinks they should.)

"Does your father beat you often?"

"Ruth didn't come home one night when he thought she should and he beat her. **(e)** She left and hasn't come back since. I am going to leave before he has a chance to beat me."

(e) *This is where she gets the idea of leaving home.*

"Paula, I want you to promise me one thing. **(f)** I want you to promise that you will come to see me before you leave."

(f) *He should have encouraged her to talk more so as to build up*

her confidence in him as well as to discover more of how she feels about the whole situation.

(g) "I am going to talk to Mr. Stamp about this and I think every thing will be all right."

(g) *This is a large assumption, too large. Things don't work out that easily.*

* * * *

I went back to the home of Mr. Stamp to talk to him. When I entered the room he asked the question; "What is she going to do?

"I don't know. **(h)** Mr. Stamp, don't you think this is a time to sympathize with Paula rather than to punish her?"

(h) *This is a direct approach and certain to cause resentment on the part of the parishioner. It would have been far better to have asked some more neutral question such as, "How has Paula gotten along in school?" She said she did not want to go back home. This line of inquiry would have led into a more calm discussion of the situation and would have avoided the implied criticism of the girl's father which the above question carries.*

(i) "Don't you think she did wrong?"

(i) *Immediately he springs to his own defense.*

(j) "Yes, but I don't think you ought to punish her."

(j) *The opportunity to be helpful is now lost.*

"When my girls do wrong I am going to punish them."

(k) "Did punishment work with Ruth?"

(k) *This is argument.*

"Who told you about Ruth?"

"Don't you see that your method is going to drive Paul from you?"

"I'll run my own house. I haven't asked you to tell me what to do."

(l) "When I can help you, Mr. Stamp, feel free to call on me."

(l) *This was all that was left to do: get out before being thrown out.*

Pastor's Summary: I feel that I did fair with the conference with Paula but I failed with Mr. Stamp. I argued with him and left him in a bad frame of mind. In fact, I feel that he was more determined to punish Paula than before I talked with him. If I just could have kept from doing harm in this interview, it would have been a victory.

The man was sent to the penitentiary for three years. The girl was sent home, but her father was instructed by the judge not to punish her. Paula has spent twelve months at home and seems to be happy. She is still regular in Sunday school and church. Mr. Stamp has not been to church but a few times since our conference. Mrs. Stamp comes some but not as regularly as she did before. However, one of the men told me that they had always attended church regularly when a new pastor moved in but that after about six months they found something wrong with him and quit.

Editor's summary: I agree with the pastor that his work with Mr. Stamp did more harm than good, but not because he was wrong in what he attempted to do. He was very right, but he was wrong: wrong in that his method was faulty, thus he not only ruined his pastoral opportunity but he antagonized the parishioner. It is small satisfaction that this parishioner had failed to like other pastors before him. They, too, probably failed to understand Mr. Stamp's peculiar mental make up.

The problem is not with the girl but with the father. A man who is as much on the defensive as this person has a tremendous feeling of inadequacy and inferiority. This is usually true of the person who beats up his children, is overly severe in discipline of his youngsters, or is rigid in his moral outlook. Such an attitude springs from an early home environment in which there was much unhappiness. One does not develop an inferiority feeling after one becomes an adult, but rather while one is a child.

I am not surprised that Mrs. Stamp did not play a significant role in this nebulous pastoral contact. She probably was driven underground in whatever parental role she played in the family. A woman with moral fortitude would have bucked this man and, finding that it was of no avail, would have got out of the situation and taken her children with her long ago. But, not having that kind of courage, she stays. The older daughter got out by running away from home.

The girl Paula attempts to do the same kind of thing, but at fourteen she does it badly. It is only a matter of time until she will try again. In the meantime she is likely to indulge in irregular behavior, all of which will be symptomatic of her poor home environment. Since she is of extrovert temperment, in that she runs away from home with a carnival man instead of brooding in her bedroom, she is not likely to become mentally ill.

The proper pastoral approach to Mr. Stamp would have been one of interest, on the minister's part, yet one exercising care to avoid criticism of the man. His sense of pride, his feeling of adequacy for dealing with life, is greatly under-developed. In other words he is immature emotionally. As a child, he probably was dominated by a hard-boiled parent, and never permitted to make decisions.

Could the pastor have helped?—theoretically, yes. In fact it is to tasks such as this that some of us feel the Church must increasingly address itself, not to the exclusion of other tasks, of course; this is but one of the many. But to preach the "love of Christ" to this father is an anathema. This man returns again and again to the Church but then departs empty. We grant that the pastoral task with this family and this home will be long and time consuming, but our minister in the above record did not even get started. It was not a lack of good will or of devotion to his task, but of faulty understanding and poor method.

Mrs. John Woodbury

I HAD recently come to St. Luke's Methodist Church as its new pastor and was making my "routine get acquainted calls" when the following call was made upon Mrs. John Woodbury. The church record book showed that Mr. and Mrs. Woodbury and her daughter had attended the church but were now on the inactive roll.

Mrs. Woodbury is about forty

years of age and rather attractive. She was neatly dressed and the house was well kept inside, although outside it was sadly neglected. The window blinds were all drawn, and inside it seemed dark and close. When Mrs. Woodbury came to the door she was carrying a small dog which she held and stroked throughout the call.

I said, "Good afternoon Mrs. Woodbury. I'm from St. Luke's Church. Could I talk to you for a few minutes?"

Mrs. Woodbury, hesitating, said, "Yes, surely, come right in." After we were seated she said, "It's rather dark in here but I keep the blinds drawn in order to keep out some of the heat. **(a)** Are you the new minister over at the church?"

(a) *His introduction should have made this clear.*

(b) "Yes, I have just been here a short time, and I'm trying to get acquainted and tell people about our plans for the church. Mr. Norton, the former pastor, has been gone about three months."

(b) *The early part of this statement is excellent, but he seems to emphasize plans for the church too soon. The first call should center in the parishioner.*

"Well. . . . I suppose I shouldn't say this, but I think it is about time Mr. Norton left."

"Oh?"

(c) "Well . . . he . . . preached so much politics from the pulpit, and he never did much calling. And then you, of course, know all the stories that they tell about him?"

(c) *The minister is on the spot. He does not wish to hear gossip, especially about his predecessor. He needs to remember that Mrs. Woodbury and her family are on the inactive list. To refuse to let her tell him what she is referring to would be to criticize her—which would damage his relationship with her at the outset.*

(d) "I know that there has been some discontent.

(d) *Well done.*

"I have only been here for a few weeks and so I know nothing about what has gone on in the past, except, of course, that there has been some little trouble. **(e)** I am mainly interested now in the future of the church."

(e) *This has the effect of changing the subject, which anyone would desire; for we do not like to listen to unpleasant things, especially when they are criticisms. However, she must be permitted to express her resentment.*

"Then you aren't taking sides on the fight over there?"

"Oh no, I know little about that. **(f)** What I am interested in is what is going to happen in the future. We would like to see everyone forget about their past trouble and come together again to make St. Luke's Church strong and active again."

(f) *Sometimes it is necessary to look backward before one can look forward. That is what Mrs. Woodbury needs to do. It is not what the minister prefers, but is necessary from a pastoral standpoint in this call.*

(g) "Yes, that is what we should do all right. When did you start at the church?"

(g) *She accepts his statement as a rebuke.*

"Six weeks ago."

Here I went into a more detailed account of the program of the church for the future, the need it could fill in the community, the organizations we were starting where her help would be needed.

"Well, that all sounds very hopeful, but of course we never went there much. My daughter always went there to Sunday school, but she is married now and has gone away."

"Where is she living now?"

"They live in Kansas City, but we have gone together and bought a cottage on one of the lakes, so I go up to see her as often as possible, usually every week end in the summer. We just got back from there."

"I see."

"So, I guess I won't be able to come any more this summer."

"Well, you come as soon as the vacation season is over, if you feel you would like to. **(h)** We want everyone to know that we are planning to work together again to build up a strong program; and we want you to know that we would like very much to have you come and help us, and that you are greatly needed. If you feel that the work of the church is important, I am sure you can make a strong contribution."

(h) *Here he has begun to talk about the church and has moved away from Mrs. Woodbury. I would criticize him for that. She will get the impression that he is interested in the church but not the people.*

"Oh, I am sure that the work of the church is terribly important, particularly in these days. You know, I'm really very glad you came, I think I'll start coming again this fall. **(i)** You know my husband and I joined the church over there about eight years ago."

(i) *She decides to try again to tell him what is in her mind.*

"Yes?"

"It's funny how good it makes me feel to have someone from the church call on me. I have always felt that I should go and that there was something missing, but I just never got started again." Here she began to cry. "My husband and I joined the church and only went a few times and then he had a heart attack and has never been able to work since. That was about six years ago. **(j)** The minister called once or twice then but hasn't been around since."

(j) *Here is the trouble. It came out easily when given a chance; for it was close to the surface.*

"That is too bad."

(k) "Not one church member called on him all the time that he was sick and none of them have been over any time since then. It would have helped so much if some of them would have dropped in when he was still confined to his bed. He has had to stay in bed for several years."

(k) *She is right in feeling resentment at being neglected.*

"I am sure it was just an oversight on their part, since you had been there so few times. **(l)** They have been very friendly to me."

(l) *There is no need to defend such carelessness. The fact that they have been nice to the minister means nothing to this woman.*

"I suppose. I have often felt that I should go, and there has been something missing in our lives. My husband used to keep telling me that I should go, but I could never quite get around to doing it. Now that you

have come, I am sure I will start again in the fall."

"As soon as your daughter leaves the cabin and you can come to church, you come. I know that you will be welcomed and that you will enjoy being a part of the fellowship."

"Thank you so much, I am so glad you called. I wish you could talk to my husband, but he is sleeping now."

"I would like to see him and maybe I can drop in again soon. If he is well enough, he would probably enjoy attending services occasionally."

"Yes, I know he would, but he can't go where there are big crowds."

"Well, I want you to know I am interested in you people and that we want you back in the church."

(m) "Oh, I will come, and thanks so much for calling.

(m) *This call should have been closed with a prayer.*

Pastor's Summary: This interview would have been more effective if I had been able to concentrate on some of the obvious leads that were given instead of trying so hard to tell her about the future program of the church. Mrs. Woodbury was lonely and frustrated and probably had more problems than those that came out. However, I think the reason that she has stayed away from the church was because of the lack of interest shown by the minister and congregation in her time of trouble.

Editor's summary: I have presented this call because it shows one of the great and constant mistakes we make in pastoral work, that of not calling, especially in not calling upon the sick. Here was a couple that needed pastoral care. When it was not forthcoming they became inactive. Without doubt more people are lost to the Church because of the failure of our ministers to do their pastoral work than for any other cause.

So far as the above minister's call was concerned, I have little to add to my criticism. He tried to keep Mrs. Woodbury from criticising the former minister, but she succeeded in telling him what she needed to tell him in spite of his efforts. Again, this demonstrates the importance of listening and following one's leads. This call needs to be followed up within a week with a call upon Mr. Woodbury.

PASTORAL WORK

On Clarifying the Meaning of Suffering

By CARL A. GLOVER

The pulpit presentation of the meaning of suffering is the theme of this article by the pastor of Park Place Congregational Church, Pawtucket, R. I. He wrote the article in the February issue, entitled "Ministry to Persons in Ill Health."

THE PREACHER who interprets the meaning of suffering to his congregation starts with an advantage. He doesn't have to awaken interest in his subject. Interest is already kindled. All the members of his parish have suffered. And they will welcome any clear light the minister may throw upon the mystery of suffering.

The subject is so vast and has so many angles that it merits more than a single sermon. A series is better. One minister treated some phase of suffering on each Sunday of Lent, 1945. He reports increasing interest which came to a crescendo at Easter. On that Sunday his theme was the suffering, victorious Saviour.

In some parishes it may be inadvisable to devote seven consecutive Sundays to a consideration of the meaning of suffering. A series of sermons delivered on three Sundays might be better. The minister must use his own good judgment in planning a series.

But one thing is certain: The minister who uses the pulpit to clarify the minds of his congregation about the meaning of suffering will be less perplexed in private by the complaint of sufferers, "Why has this happened to me?" That question does not reach their deepest need. What they need is comfort and courage and strength to bear. They are in no mood to listen to explanations or philosophical dissertations when suddenly overwhelmed by suffering. But if they have heard their minister give general interpretations of the meaning of suffering from the pulpit, they are less likely to be thrown off balance when they themselves are stricken. And they will be more responsive to the words of guidance and healing that he brings to their particular situation.

I

A series of sermons about the meaning of suffering may well begin by dealing with two misconceptions. These ideas troubled men before the time of Job. They have been dealt with and disproved in many authoritative volumes. And yet they reappear in every generation. One idea is that all suffering comes directly from God; and the other is that all suffering is the result of sin.

Consider the idea that all suffering comes directly from God. Some suffering is certainly God's punishment for sin. The way of the transgressor is hard because the universe is governed by moral principles. And the person who violates these principles must pay the consequences of his transgression.

But are we to maintain that *all* suffering comes directly from God? That theory makes God responsible for the anguish endured by every child born blind, every sufferer from war's aftermath, every share-cropper whose poverty makes him an easy victim of tuberculosis, and all who endure any kind of affliction. That conclusion is an affront to one's com-

mon sense and a denial of the Christian doctrine that God is love.

Consider now the idea that all suffering is the result of sin. Does that mean that the anguish endured by a little child accidentally burned in the fire is a penalty for transgression? You see, the theory that all suffering comes because of sin breaks down when applied to specific cases. There are at least three typical situations in which no connection can be discerned between suffering and guilt. One situation is that in which the sufferer is a victim of another's carelessness. This happens, for example, when a drunken motorist crashes into innocent by-standers. Another situation is that in which a person voluntarily sacrifices himself in order to benefit someone else. Firemen overcome by fumes in their work of rescue, and mothers tending sick-beds to the point of exhaustion are illustrations. A third situation is that in which the elements work injury, as when a person is crushed beneath a tree blown down in a storm. When we consider the immense amount of suffering that results from carelessness, or is voluntarily accepted, or is wrought by the impersonal forces of nature, we see that it is illogical to insist that all suffering is a punishment for sin.

The classic condemnation of the theory of guilt is found in the Old Testament in the drama of Job. Jesus, with greater realism, drew lessons from historical events familiar to his hearers:

There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay. . . . Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay." (Luke 13:1-5*a*.)

Jesus' words effectually refute the theory that the innocent never suffer: that suffering is a proof of guilt.

The preacher who clears up these two misconceptions about the connection between suffering and guilt performs a genuine service. Some members of the congregation may express their appreciation. Others may be too diffident to give open expression to their sense of relief. But the lifting of their burden after, perhaps, a long spell of mental turmoil comes to them like the joy of a man stepping out into the free sunlight after long confinement in prison.

II

Next in order comes a further consideration of the relationship between suffering and guilt. Although it is absurd to say that all sufferers are sinners, it is certain that much of the suffering in the world is the result of sin. Let the colossal sufferings in the recent war serve as an illustration. Whether we hold that the war was due to the intransigeance of the Japanese, or the lust for power by German and Italian dictators, or the callousness of Americans and British toward nations that lacked raw materials, there is little argument against the statement that the war originated in sin. The sequence of events is quite plain. The sin of a few led to war among many which in turn produced suffering for multitudes.[1]

Besides the suffering that grows out of our interrelationships there is the suffering that men bring upon themselves through sin. Retribution overtakes the sinner. And we are all sinners! There is a moral principle that automatically goes into operation against offenders against the moral law.

Sometimes a physical penalty is exacted. This penalty is seen not only in certain diseases but in other physical afflictions that come as a retribution for sin. The outward evidence of retribution may be delayed, so that the Mussolinis of the world seem to escape just punishment for their crimes. But ultimately outraged justice steps in and overtakes the transgressor. "The mills of God grind slowly but they grind exceeding small."

Even pagans believe that. They point, as it were, the finger of accusation at the transgressor and say, "Be sure thy sin will find thee out." That was the attitude of the barbarians on the island of Melita. After Paul and his companions had escaped safe to land, Paul set about gathering sticks for the fire. He laid a bundle of sticks on the fire and a viper came out of the heat and fastened on his hand. After that happened, we read, that *when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.* (Acts 28:4.) The people changed their minds about Paul when they saw that he was unharmed, but that did not alter their conviction that transgressors are punished.

The punishment is sometimes mental. Occasionally we learn of persons upon whom the burden of remorse rests so heavily that they seek escape through suicide. As a general rule, however, persons whose consciences are uneasy try to hide their mental distress. They live alone with conscience and find that they themselves have furnished their hell with instruments of torture. They find themselves in gloomy agreement with the sentiments expressed in the mutterings of Richard III when he awakened out of a troubled sleep that was disturbed by dreams of persons whom he had deeply wronged:

"My conscience hath a thousand several tongues,
And every tongue brings in a several tale,
And every tale condemns me for a villain."

This matter of retribution for sin is best summarized in Galatians 6: 7, 8: *Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption.*

III

The minister's interpretation of the meaning of suffering should stress the importance of the sufferer's reaction. The nature of that reaction is especially urgent when the sufferer

[1] This aspect of suffering—suffering due to the interrelationships of people—is treated more fully in pages 19-23 of *Victorious Suffering*, by Carl A. Glover (Abingdon-Cokesbury). The minister who makes a public presentation of this aspect of suffering may wisely point out that not only suffering but much joy comes through social relationships. By thus balancing joy against suffering he averts the possibility of feeding the fires of resentment in those who have suffered through the sins of others.

is the innocent victim of circumstances or of other persons' wickedness; for he simply adds to his wretchedness unless he makes a wholesome response.

In dealing with this aspect of suffering the minister will not address himself to the question, "Why do men suffer?" He will deal rather with the more important matter: "How men meet suffering." [2]

Rebellion is common. The sufferer reacts with bitterness. He feels that he is the victim of injustice. He calls upon all who will listen to witness that he has lived a good life, faithfully attended church, and generously supported worthy causes. And he adds caustic remarks about the nature of God who permits such injustice.

The sufferer is probably correct in declaring that he has done nothing to deserve the avalanche of suffering. But there are two weaknesses in his attitude of bitterness. In the first place, it is wasteful. He expends thought and emotion and energy to no purpose. In spite of his fine-spun arguments to prove that he is the victim of injustice, the situation remains unrelieved. He is no more profited by his rebellion than an eagle is benefited by beating its wings against the bars of its cage.

In the second place, bitterness is positively harmful. Bitterness gives one a jaundiced outlook and generates inward poison. When carried to extremes, bitterness undermines the physical health and produces unfortunate mental results. According to the findings of psychiatrists, the mental and physical deterioration of many persons now in hospitals for the mentally ill had its origin in bitterness which the victim allowed to flow unchecked. And they add that recovery will be hastened as soon as more wholesome attitudes are adopted.

Another response, very different from rebellion, is the attitude of resignation. Instead of being bitter, the sufferer is submissive. He takes the stand that the situation, being what it is, had best be accepted without protest.

There is much to be commended in this attitude. The quiet, uncomplaining way in which persons bear suffering raises one's estimate of the dignity of human nature. Every parish contains such persons. They are the gentle sufferers whose submissive spirit is a silent rebuke to bitter rebelliousness. And their response to suffering is certainly superior to the attitude of bitterness that poisons the springs of personality.

Yet there is a way even more excellent than resignation. This better way is the constructive attitude that leads to a creative response. The person who meets suffering in a constructive fashion is not going to whimper about this fate and behave like a whipped cur that scurries into hiding with its tail down. Rather he meets trouble with high resolution. He shows a clear eye and courageous spirit. His head is "bloody but unbowed." He marches forward unsubdued and unafraid.

And as he thus advances, a subtle change takes place in his spirit. He is no longer content merely to hold his own, to refuse to yield to the pressure of suffering. He goes further and makes spiritual capital out of it. He utilizes the emotional power released by his suffering to create a better personality. And because he uses suffering creatively he emerges from the ordeal with a spirit enriched and strengthened.

IV

The final point which the preacher needs to make in interpreting the meaning of suffering is to emphasize the credit side of the balance sheet. He should indicate some of the spiritual values that grow out of suffering.

The values released by the creative use of suffering cannot be over-emphasized. No one welcomes suffering. All of us try to evade it. Yet the fact remains that the choicest values of character are the special possession of persons who have brought the creative spirit to bear in meeting illness, trouble, sorrow, accident, bereavement, and other forms of suffering.

Illustrative material is abundant. The Bible and the hymnal, the records of history and the lives of common people supply examples. Even the natural world and the processes of nature may be laid under fee to support the thesis that threatened harm may be transformed into glorious gain. The analogy of the oyster and the pearl is an example.

There are two aspects of this theme that merit more attention than they usually receive. The first of these neglected aspects has to do with enlarged horizons. The person who has suffered and met his sufferings in a creative spirit gains a wider spiritual horizon. He has a clearer perspective. The crust of his selfishness breaks down and he looks at the whole range of human emotions and activities with better understanding. As an example of this, consider the kind of persons to whom one turns for sympathy in times of trouble. Are they persons who have mainly experienced sunny days and unclouded lives? No, they are those who understand because they have suffered—suffered and triumphed.

Besides widening the spiritual horizon, suffering that is met creatively gives depth to one's life. Some persons do not learn how to live until they have been snatched from the jaws of death. And multitudes live upon the surface of their lives until calamity forces them to dwell deep.

Thomas A. Edison paid an interesting tribute to his deafness. He declared that the closing of the doors of hearing deepened his mental powers. His deafness made him better able to concentrate. And his biographer has shown that Edison's marvelous power of concentration was the major factor in the amazing career of the great inventor. Many afflicted persons have had experiences parallel to that of Edison. They have discovered that enforced limitation of the powers and activities in one direction have contributed to their growth and development in other areas. They became outstanding precisely because they experienced disaster.

The preacher need not linger too long upon the *possible* mental and material benefits to be gained through the creative attitude toward suffer-

[2] The chapter under this heading in the author's *Victorious Suffering* discusses seven ways in which suffering may be met.

ing. He should go further and deal with the spiritual values that are *certain.* These spiritual values include strength, beauty, quiet joy, insight, sympathy, and understanding. Above all, the Christian who meets suffering in a creative spirit is brought into the inner circle with Him who was made perfect through suffering (Hebrews 5:8, 9). And when he enters that fellowship he finds peace—such peace as the world can neither give nor take away.

V

In every sermon about suffering attention should be drawn to the spiritual resources available to sufferers. God is with his sons and daughters in the struggle: *We have not an high priest which cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin.* God cares: *Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. As one whom his mother comforteth, so will I comfort you.*

Suffering cannot permanently harm those who trust in God. He takes them firmly by the hand and leads them safely through all dark valleys. He strengthens them with his resources. He gives them power to overcome. And they learn from personal experience that victory waits upon those who wait upon the Lord.

Questions of the Month

Question: What is the difference between the prospective member call and the promotional call?

ANSWER: The distinction is purely arbitrary, but I would distinguish between the two because of the tendency of some ministers to compare the two. The prospective member call is made upon a person who is not a member of a given church but who might become one. It may be centered upon the sole task of inducing the person to join the church or it may be more casual, in that attention is centered upon a discussion of whatever the prospect desires to talk about, as in the routine call upon a parishioner.

The promotional call is one that is made usually upon a member, but could well be made upon a non-member, with the purpose of promoting the program and organization of the church, such as to obtain a Sunday school teacher, or to discuss the program of the Woman's society with its president. These two calls are different in that one centers in the person called upon and his relation to Christ and the church, while the other centers in the church and its program. Separating these calls for purposes of description sets them more clearly in the pastor's mind and makes it easier for him to achieve the purpose of his call.

Question: When is the best time to make a call in the hospital?

ANSWER: By 10:30 in the morning the patient has received his morning care, his bed is made, his room is tidied up and the physician has made his rounds. Lunch is served between 11:30 and 12 o'clock. Most patients should have time for an afternoon nap. Visiting hours are usually from 2 to 4 o'clock, while the evening tray is served between 5:30 and 6:30. There may be another visiting period in the evening.

The minister should try to avoid the visiting hours as his aim is to see the parishioner alone. The best time for calling is between 10:30 and 11:30 in the morning, and between 4:00 and 5:30 in the afternoon.

Question: How long should a call in the sick-room be?

ANSWER: How long should a man's legs be? Long enough to reach the ground, we say. A call in the sick-room should be "as long as the situation requires." Just as there is no answer to the question of "what should be said in the sick-room?" so there is no specific answer to the length of the call. To set the limit at five minutes or thirty minutes is wrong. The patient and his condition determine the length of your stay. The art of ministering to the sick is the ability to follow your leads.

Question: What should the pastor do when there is a "No visitors" sign upon his parishioner's door?

ANSWER: He should go to the head nurse in charge of the unit, place his card in front of her and say, "I am Mrs. Blank's pastor. What is her condition?" The nurse will pick up your card and study it while she is making up her mind what to answer you. What she answers will depend upon a number of things. If the physician has ordered "absolute quiet" the patient should not be seen. If, however, the sign is aimed at the friends and family of the patient who may have little judgment about visiting the sick, or if the nurse has had her training in a hospital where the importance of the clergy's ministry to the sick has received its proper emphasis, you will doubtless be admitted to the room.

The clergyman is not "a visitor." He is a trained, disciplined, professional worker who will do no harm in the sick-room. Therefore, do not enter a sick-room on which a "no visitor" sign appears until you know what the sign means. It may have been put there at the patient's request and be intended for the minister himself—not because the minister is such a bad fellow, but because the patient may have a guilty conscience. Do not argue with the nurse who refuses you admission. Call the doctor who is responsible for the patient's care and discuss the situation with him.

Question: Should the pastor sit down when making calls upon the sick?

ANSWER: If you are asked to sit down, you should. If you are not asked to, you should not. If you sit down your call is likely to be longer, but it will throw less strain upon the patient.

Question: Should the pastor kneel when having prayer in the sick room?

ANSWER: If the call is made at home and there are other members of the family present who kneel, the pastor should kneel. If they do not kneel, he should not. If the call is made in the hospital, the pastor should not kneel. The hospital bed is high for the convenience of the nurse in lifting and taking care of the patient. If the pastor kneels beside a hospital bed he will be underneath it. That will not make for an effective prayer.

Question: Is there not danger of a pastor developing too great a feeling of affection between himself and his people?

ANSWER: The danger is that the affection will be pastor-centered only and not Christ-centered. One of the limitations of pastoral work which we have not thoroughly understood, largely because we have not studied it, is how affection for the pastor can be transformed to the church and God. I know a pastor who served a church for years, who was greatly loved by the members. When he transferred to another work many of the members felt little loyalty to the church. In a very real sense his work was a failure.

We would welcome comments from readers upon this delicate phase of pastoral work. Have you been successful in building a deep feeling of loyalty for the church among your people, or do they feel loyal to you but critical of the minister who follows you? Are you constantly invited back to churches which you have formerly served to conduct funerals and perform weddings? If so, your work was, in one sense, a failure.

[NOTE: *Pastors are invited to submit questions about any phase of pastoral work to the editor of this department*].

Books

On Problems of Nervous People

PASTORAL CARE OF NERVOUS PEOPLE, *by Harry Jerome Simpson Morehouse-Gorham Co., 194 pp., $2.25.*

In her recent widely read book *Where Do People Take Their Troubles?* Lee F. Steiner exposes a large number of quacks who, to their enormous profit, exploit the need of multitudes of emotionally distressed persons.

A large part of the reason that these charlatans can fatten on human need, more often doing grievous harm than good, is that every community is sadly lacking in adequate mental hygiene facilities. As Miss Steiner says, even the large cities suffer a great shortage of available professional services and in most "small towns there is no service except possibly the welfare director interested in the problems of the poor, and the minister whose service to the members of his parish would be helpful otherwise according to the professional training he has had."

But why should not the minister be competent to assist these emotionally disturbed and often desperate people? Is it not a large part of his task as pastor to bring courage to the fearful, peace of mind to those torn by inner conflict, assurance of forgiveness to the guilt-stricken, reassurance to those overwhelmed by a sense of failure, and an interpretation of the meaning of life to those for whom life has become "sound and fury, signifying nothing"?

Pastoral Care of Nervous People has been written by an Episcopal clergyman, who for ten years, in his own Clinic for Personal Adjustment at St. Peter's Church, Detroit, has been rendering this service. To prepare himself for this work, he added to his theological training extensive studies in the fields of psychology and psychiatry. He confesses to be especially indebted to Dr. Adolf Meyer of Johns Hopkins, and his disciples, who have developed what has been termed the *psychobiological* approach to the study of nervous problems, and his book is indeed largely an abbreviated and simplified exposition of Meyer.

In reading the book I have constantly asked myself: What has the reader a right to expect of a clergyman who writes on the pastoral care of nervous people? Certainly, he can expect some exposition of the nature of nervous troubles that come within range of the pastor's competency; and much more about the manner in which the pastor, as distinguished from the psychiatrist, can function in the treatment of sufferers from these ailments. But the author gives very little space to this latter aspect of the problem upon which he is preeminently competent to speak. Most of the book is given to a description of psychoneurotic syndromes and methods of diagnosis as conducted by physicians of the Meyerian School. Certainly, the clergyman needs to know much more about these matters than he ordinarily does, but it is doubtful if he will learn much from the author's brief clinical descriptions. He would do better to read some of the authors to whom Dr. Simpson himself is heavily indebted —for example, Dr. Edward G. Billings, *Handbook of Elementary Psychobiology and Psychiatry* and Dr. Esther L. Richards, *Introduction to Psychobiology and Psychiatry*. But even this reading should be supplemented by wide reading among representatives of other schools of psychiatric thought as well as in general psychology, social psychology, and social case work.

These limitations the author himself recognizes. In the preface he says, "This book cannot be a treatise on medicine, neurology or psychiatry. Nor can it give a full clinical picture of the various forms of nervous disorders. The psychopathology of nervous conditions may be found in many valuable books, a few titles of which are given in the bibliography. Such works should be studied carefully by every clergyman who attempts the pastoral care of nervous disorders. Only so can he avoid the wishful thinking and the guesswork of uninformed 'healing' so often practiced by ministers, or the impression of psychiatry he gains from reading a little of Freud."

What Dr. Simpson might have done, and placed us greatly in his debt by so doing, would be to describe his own pastoral practice informed by psychological insight and utilizing religious resources. But this he has only hinted at in a few chapters, especially those on "The Right Life" and "The Wrong Life." If this information were available, it would be both interesting and profitable to compare his method with that of Carl R. Rogers' "Non-directive counseling" on the one hand and with the psychoanalysts' directive counseling on the other. Actually, the book reveals very little of the author's own methods of treatment or even of treatment by others. But it is here that he might have made a significant contribution.—***Charles T. Holman.***

To Help the Sick

MEDITATIONS FOR THE SICK, *by C. J. Scherzer, Abingdon-Cokesbury Press, 16 pp., 25c, $2.60 per dozen.*

This booklet, written by the chaplain of the Protestant Deaconess Hospital, Evansville, Indiana, is an excellent sixteen page selection of readings for those who are ill. It has an attractive cover, the format is pleasing and two colors are used throughout the book. The use of large type will be appreciated by those who must read while lying in bed. The editor does not project himself into the book except in brief paragraphs

which introduce each Scripture reading, poem or prayer. He asks such questions as, "Do you worry?", "Is the time passing too slowly?", and "Do you wonder why you must suffer?"

Chaplain Scherzer's purpose in editing this book is best described in this conclusion, when he says to the patient: "May these devotions help you meet the spiritual needs arising from illness. There are certain portions you will want to read and ponder as you wait for the healing forces. God can give you strength and courage to meet every situation. Perhaps an awareness of God in your illness has brought you a keener sense of his reality, and you may want to serve him with your life."—***Granger Westburg.***

[*Note: Granger Westburg, chaplain, Augustana Lutheran Hospital, Chicago, Ill., wrote the article on "For More Christian Funerals" in the February issue.*]

Pamphlets

On Counseling for Marriage

PREMARITAL COUNSELING, *A Manual of Suggestion for Ministers, Federal Council of Churches, 40 pp., 25 cents.*

This manual of suggestion for ministers published by the Commission on Marriage and the Home of the Federal Council of the Churches of Christ in America, is a comprehensive treatment of pastoral opportunities in premarital counseling. It brings together many of the suggestions which have accumulated during the past ten or fifteen years. It is the type of booklet which pastors of any denomination will appreciate; for it contains a wide variety of material for the diversity of clergymen who will be reading it. Moreover, it gives considerable space to recommendations of outstanding leaders in this field, all of which are workable in an average size parish. The book makes no attempt to be dogmatic, and pastors who do not practice this type of counseling will find that its editors do not make fantastic claims for it.

It advances the thesis that pastors who begin marital counseling in a small way will gradually improve their skills by practice, and the interest which they take in their young people will open the way for closer relationships with the new family groups. When the minister has established himself as a trusted friend and wise counselor, people later in difficulty are almost certain to come back to him, or some other counselor, rather than to a divorce court. In a peculiar way marriage is a responsibility of the clergy; for it is their function to safeguard the ideals and values of family life. Ministers who neglect the educational and counseling part of marriage are allowing the legal function to overshadow the spiritual and will be thought of by couples as men who are merely hired for the ceremony of marriage vows.

The booklet is divided into five parts. The first deals with the growth of the counseling movement; the second with the technique and aims of premarital counseling; the third goes into some detail concerning the content of such instruction, with particular emphasis on the distinctiveness of Christian marriage; the fourth section illustrates procedures advocated by clergymen of several denominations; the fifth describes the wedding day and after, pointing out opportunities of the minister for following couples he has married through the years.—***Granger Westburg.***

IF BEREAVEMENT COMES, *a pamphlet, by Charles T. Holman, Federal Council of Churches, 22 pp., 5 cents.*

This little pamphlet, written by the professor of pastoral theology at the Divinity School of the University of Chicago, speaks from the heart. This is the first essential for any pronouncement upon the age-old question of bereavement. Most persons who try to speak or write for those who are bereaved prostitute their efforts through sentimentality. Dr. Holman does not, and yet his pamphlet grows out of personal experience so that it carries authority.

Charles, the older son of Dr. and Mrs. Holman, was killed in the war. Three months later Professor Holman, who had been giving liberally of his time in the war effort, sat down to write this little statement in an effort to help others who would receive word of the loss of their sons. The result is a statement of faith that will live long after the war. This statement is made against the background of religion; it is personal, yet it has the perspective of religion. The pamphlet is excellent for use with any bereaved person or family. It may be ordered from the Literature Department of the Federal Council of Churches. 297 Fourth Ave., New York 10, N. Y.—***Russell L. Dicks.***

Prayer Upon Return from Military Service *

Almighty God, Father of all mankind, Thou Who art our Companion, we thank Thee for the return of N. We thank Thee for his safety and for the safety of his loved ones at home. Reunite them in affection and make them strong for the days ahead. Bless N's. former companions and make glad their home coming.

We thank Thee for our nation and for those who serve it. We are conscious of its short comings and we pray for strength, courage and devotion to make it great. Not for the sake of greatness only but that it may truly serve Thee and all the peoples of the earth. Release the bonds of hatred and greed and grant peace among the nations. We pray for Thy Church. Strengthen it for the task before it. May it ever serve that One Who called all peoples unto Him in love.

Now bless this one and keep him in Thy Constant Care. Strengthen him for the tasks he shall face and bless him with love and affection, through Jesus Christ our Lord. Amen.

—*Russell L. Dicks.*

* From *Comfort Ye My Peoples*, by Russell L. Dicks, to be published soon by The Macmillan Co.

SYMPOSIUM:

The Preacher's Post-Graduate

POST-GRADUATES

Howard Greenwalt, St. Paul's Methodist Church, South San Francisco, Calif.
Harry N. Holmes, Perritte Memorial Methodist Church, Nacogdoches, Texas
Milo J. Vondracek, the Methodist Meeting House, Arlington Hts., Ill.

This symposium, dealing with what pastors have learned since leaving seminary, emphasizes the value of pastoral experience, following seminary study, in three discussions prefaced and compiled by the pastor of Court Street Methodist Church, Alameda, Calif. Pastor Mills suggests that theological schools need to provide a better balance between theory and practice.

by Edward Laird Mills

THE WORLD in which the seminary student lives is artificially conditioned. Matters cultural and religious tend toward the ideal. It is not always easy for a recent graduate to accommodate himself to the realities of his first parish. Of course if he has served a student charge, he knows the poorest as well as the best. But this arrangement is the child of economic necessity and the student pastor, like the commuter to a big city, is a double-minded man, more or less unstable.

To provide the needed balance between practice and theory, the Presbyterian Church, U.S.A., is beginning to do on a small scale what has long been the standard practice of some Lutheran groups: The theological course is lengthened to four years and the student spends the third year as an assistant or interne in a large parish. The idea has much to commend it.

The sort of education provided by our seminaries is more important than ever before. Their graduates will soon monopolize the ministry. It is a sobering reflection that a man like the late S. Parkes Cadman might have difficulty in making the grade in most annual conferences today. That fact suggests the wisdom of opening the ventilators a bit wider and letting the winds of God occasionally blow through the orderly rooms occupied by Boards of Ministerial Training.

Possibly the seminaries could improve upon their generally-excellent service by resorting to a division of labor. Most of them should be exclusively training schools with teachers chosen for their ability to get their subjects over. One or two schools might be set apart for advanced research and scholarly publication. Extent of erudition is not a guarantee of pedagogical proficiency, nor of adequate insight into current religious life.

The articles presented here are merely suggestive. Readers of THE PASTOR are encouraged to comment.

1. Mechanics and Motivation

by Howard Greenwalt

THE CHIEF thing that I have learned since leaving seminary is that the professors were right! Yes, the truth of the instruction which my teachers in the department of preaching and administration at Garrett Biblical Institute gave me, have been borne out by my five years of experience—with this exception—they didn't give us enough.

For instance, they never warned me that my laymen might know some things about guiding a church. I thought I was supposed to *run* the church. I know now that nobody should try that. Even the Lord uses persuasion! The modern method of herding or driving sheep is commonly accepted as the sufficient way, but it must ever be subordinate to the spiritual principle of "like a shepherd, *lead* us."

Again, the mechanics of the church were thoroughly discussed in seminary without much reference to motivation. We were to bring that to the seminary, and it would be enlarged *ipso factor* as time went on so that finally, we were to go forth with enough of it. But as I review my early sermons (and those of other ministers not long out of school) I note much criticism, as compared with that which is truly inspiring or which grapples with spiritual problems.

Naturally, no seminary nor department of religion can teach one to be a man among men, or a man of God. For what direction I received toward motivation, I am indebted to one of the professors who constantly reminded us that life is not lived in a vacuum, but in God's world of men.

The laymen are long suffering and kind to listen to sermons which really are lectures on sociology, philosophy, Biblical criticism, race relations and what have you—rather than sermons about God.

It is to my schooling that I am obligated for what I have of "know how" in organization. However, this "know how" was based on the presupposition that getting a crowd was the norm of success, that a big budget meant a spiritually fed congregation, and that a newly painted church signified a new spirit of brotherhood. That is not necessarily true. We have too often been like one of my youngsters in the Lovelock, Nevada, Church who on a "successful Sunday" said to our church treasurer: "Gee, there

Course . . .

was a big crowd today—must have been sixty dollars." The *crowd and dollars* does not make *the word flesh* among the people. Only a *captivated man* can do that.

What Garrett did for me, it did well. I do not believe I have modified any of the ideas that they nurtured in my mind. Instead I have had to enlarge them. The Bachelor of Divinity degree means only an introduction to life, to books, to people, and to God.

Everywhere among the people is God's truth, not just in the church or among church people (who frequently wear their halo too tightly) but everywhere, everyday. Why defend it? Let's proclaim it! Let's minimize the mechanics, cut down on the organizations and learn where the people really live.

A minister once remarked to me, "I wouldn't know what to do or say to a shipyard crowd." Why not? Another said he read little and never attended any organizational meetings, even though he urged the people to attend his services.

What I have learned since leaving seminary is that one has to lead, in order to make the word flesh. If people are asked to give, then let us be the chief contributors. If we ask them to pray, let us pray too. If we ask them to read, let us read more than they. In short let us be shepherds and not herders.

2. Ten Commandments

by Harry N. Holmes

SOME DAY I hope to write a book on the subject, "Preaching Toward a Climax." In this article, I have tried to organize my topics so that they would point to a climactic end. Here are ten suggestions based on what I have learned since leaving seminary:

1. *Take an optimistic attitude toward your work.* Your congregation will catch your enthusiasm and energy, and will carry on with you. A year or two ago, one of the finest students and best equipped men in our seminary gave up the ministry because he got discouraged at the beginning, and failed to take an optimistic attitude toward his work. With God's help, we have a right to believe in ourselves and in what we are doing.

2. *Expect a lot of your people.* Let them know you are not satisfied to have them continue year after year in the same old rut, but that you look for them to "increase in wisdom and stature, and in favor with God and man." Let your watchword be that of Gideon—"every man standing in his place," and doing with his might what his hand finds to do. Inspire your people to far exceed anything they have achieved in the past. Astonished, they will revel in the results.

3. *Don't build the church around the preacher's family.* You do your church an injustice when you elect a structure around yourself that will come tumbling down when you leave. The Lord's work is not dependent upon any one man—not even you.

4. *Avoid a building program if you can.* It takes time which you could spend more profitably with your people and on your sermons.

5. *Organize a systematic financial plan,* but do not continually promote it before the congregation. Set aside a "pledge Sunday" several weeks before the opening of the financial year, and preach a sermon on finance as the church budget is presented. Preach once during the year on Stewardship, and let it go at that. Your sincere emphasis on the spiritual will take care of the rest.

6. *Take a vacation.* You need it. This should be exclusive of work at conferences and assemblies during your "time-off" period.

7. *Do not let yourself become loaded with too many jobs.* If it becomes necessary to do other work for added income, you will have defeated your main purpose in entering the ministry, by having to fritter your time away on details.

8. *Emphasize the work of your local church.* Stay on the job. Avoid "conference-itis."

9. *Place strong emphasis on evangelism.* It has taken me almost five years to learn this lesson, but now I know it. Here, we are at the heart of the work of Christ. If you lack conviction for this type of work, you had better quit the ministry *now*, or get some genuine religion.

10. *Give attention to your preaching.* People demand good preaching. Discover for yourself the proper division of time between preaching and numerous other matters which require your attention.

3.

How Experience Promotes Efficiency

By Milo J. Vondracek

WHILE watching a large apartment house fire on Lake Shore Drive, Chicago, I saw the Catholic chaplain of the order of St. Jude move in with firemen and administer the rites of the

church to those caught in the burning building. This was "Religion in Action." The priest knew his procedures and purposes in as real and methodical a way as did every fireman. As a Protestant clergyman I stood idly by, not being permitted to enter the building. The lost lives and the efficiency of the priest in effect told me that: "You Protestant clergy do not know how to make this religion of yours practical and workable." It was during a short conference with one of the overcome firemen (when he said to me, "Father, I am not a Catholic—I am a Protestant,") that I resolved to make my religion as practical and workable as that of the priest.

This called for an examination of what was expected of me. I was aware that I had certain functions to perform. These included preaching, administering the sacraments, calling upon the people, keeping an ecclesiastical system in working order, maintaining church buildings, and looking after the finances of the congregation. Next the question arose as to how one could best discharge these offices. I began then to understand that here was a willing workman without tools or the knowledge of their use. In the background the shadow of the priest's efficiency continued to haunt me.

How does one PREACH? A short seminary course in sermon construction without any critical evaluation of voice, gestures, mannerisms, or mechanics of speech does not furnish enough knowledge of how to use the instrument of speech. It took a dramatics teacher-parishioner to show me that my strength lay in what I had always considered my weakness, namely, my ability to illustrate truth by telling a story; so I gained confidence in preaching.

Then the Sacraments—how can one take "cut and dried" words of the ritual and make them live? How does the minister hold an infant in baptism, or does he? Does he sprinkle or pour water, or moisten and "lay on hands?" Now, I moisten a rose in the baptismal font and place it thrice upon the child's head; then I give the rose to the parents as a memento of the service.

How about weddings? What does one do in the Crystal Ball Room of a hotel or a ceremony on a three-day pass?

Communion is mockery unless the presence of the Risen Lord is felt. We need a dramatic act leading to the climactic moment of prayer and dedication. What about the elements? Will one use bits of bread that fall from the plate or wafers especially prepared? Here again I had to try many awkward methods until the awareness of truly meeting the Risen Lord as guests at his feast became a reality.

Then comes that important function of a minister of God—*pastoral calling*. Did your predecessor leave accurate names and addresses and information about those whom the church "services"? Do your church school, Woman's Society, league and other groups have accurate names, addresses and information as to their constituents? How many times does a person come to church before he is recognized and information regarding him is procured? A pastor usually wonders, during the awkward pause after pushing a doorbell, what the reception will be like. What will you say and how will you say it? You are calling on spiritual matters but may get reports intended for the weatherman, the pediatrician, the society editor, the truant officer, the peddler of nostrums. How can we learn the art of entering a home, directing conversation and getting decisions for Christ? My insurance agent and the Fuller Brush man helped me. How do you *sell* the precious commodity of the Church?

What about our relationship to our superiors? Do we love and respect our bishops and district superintendents? Are we invited to express ourselves at conference or are we to be "seen and not heard"? By the time we finish our theological training we should be welcomed into the profession and not made to feel like unwanted children, born out of due season. Why shouldn't we know that the Methodist polity is as fine as it really is and the bishop is a big brother? Quotas are challenges and goals are guideposts.

When I was assigned a church, I became manager of a larger property than I had ever owned. What did I know about architecture, maintenance, or office procedure? I had not learned anything about church business systems in seminary. No, they must have been the lost canons. Pastors must come to know the best business practices of the day. But to suggest labor-saving office equipment seems to be heresy.

With the acquisition of property responsibility, finances became a stark reality. My only knowledge of a note was the one I saw in a seventh grade arithmetic book, and now the banker wanted to see me before we had drawn up a tentative budget or filled in the many items of the conference report. What's the best way to get money and who gets it? Since I have had to pay old debts in every year of my pastorate, that experience proved to be a great help to me.

The Preacher's Post-Graduate course filled in the gaps between the "J" and "E" sources so that the worshiper could take home enough religious insight to help him resist the daily temptations of the road, and to make the "Near and Far" God become really the Father who hears and answers petitions. To visit the broken in body and spirit and to be able to relieve malady; to help Methodists to an understandable "method," to meet the "askings" graciously, and to love the men in the "higher grade"; to have tools and to use them—this may sound mechanical and priestly, but—it works.

The Ministry: As the World Sees It

The Christian ministry has appeared to the world as the most narrow of tasks. There are so many things one could not do if he were a minister. There are so many enjoyments not possible for the preacher. Yet, any man who has entered the Christian ministry soon learns that the narrow gate leads into a beautiful garden and on into the country of far horizons and wide views. The rewards far outweigh the costs. Many a job that appears to be free and easy narrows into a routine that men find intolerable. But the ministry entered only through a narrow way broadens out with the years.

—Gerald Kennedy, Lincoln, Neb

your right to say it

A D.S. ON "CAPTIVE RELIGION"

James Tilden Browning, D.S. • *Methodist Church, Bluefield, W. Va.*

I have read with interest the article by the Rev. O. Clarence Mitchell, Logan, W. Va., on "Captive Religion" . . . [Dec.].

The situation which he describes in the Logan Coalfields, whether a true picture or not, is so strikingly different from the coalfields of Mercer and McDowell Counties, of which the Bluefield District is mostly composed, that I feel it my duty to correct what might be a wrong impression concerning the fields of my district, since the Logan Field is adjacent to ours.

The history of the Methodist Church in the Pocahontas Coalfields (Bluefield District) is perhaps unique, and it may be, I do not know, that the relations of church, people, and companies is different in other fields. Fifty years ago when the Norfolk and Western Railroad entered westward through this field and the mines were opened up, the Methodist Episcopal Church, South, moved in also and began operation. The company officials liked the Methodist system, and in the great majority of cases asked for Methodist preachers. The companies built churches (in most cases they still own the buildings) and furnished a house and utilities for the preachers as their contribution to the work of the church. Since that early day the Methodist Church has carried on its work in nearly every mining community in the Bluefield District. I know of very few other orthodox churches in any of the mining communities in this district.

While these churches are "community" churches in the sense that they minister to the whole community, yet the organization is Methodist, carrying a full Methodist program, supporting all the causes of the Methodist Church. Officials and miners become members of the Methodist Church on the same level (of course, there are many among both groups who may belong to other churches or to no church). I do not know of a single incident where the company officials have ever tried to dictate the program of the church, or to tell the pastor what he could and could not preach. . . .

For the most part, we are blessed with coal companies which are interested in the betterment of their employees. They have a number of summer camps for the children of their communities; numbers of them have built recreational grounds and employ a full time director during the summer months. While living conditions are not 100 per cent of what we would desire, yet most of the companies do maintain a reasonably high standard of living conditions; beautification of lawns is promoted in many places, garbage delivery, and sanitation helps are furnished by many of the companies.

To enumerate a few of the glaring contrasts in Brother Mitchell's statement of the situation as he knows it and our situation:

1. "Better living conditions or social development." Our companies do promote such.

2. "The coal company . . . appoints a public relations officer to the church council." We have no such person. The company co-operates with the church, and as part of the church, and in no way dictates the policy of the church.

3. "Congregation without social vision." We have some able people in most all our congregations. True, there are those without vision, but such will be found in our city churches. We have as large percentage of children going out of our homes to schools of higher learning as in most other communities. The youth of these communities are as fine and capable as any. All this reflects in the home.

4. "Type of ministers . . . ignorant." We have the Holy Rollers scattered about, but the church that is looked to for help and leadership is the Methodist Church, and the ministers in the Bluefield District are as high a type as can be found anywhere in the Methodist Church. For the most part they are college and university men. They are full-time pastors.

5. "Conspiracy between exploiter and the ignorant preacher." Not so in the Bluefield District.

The Bluefield district, composed of thirty-seven charges and over 100 churches, is made up of mining communities, with the exception of churches in about a half dozen larger towns. It is one of the three strongest districts in the West Virginia Conference, having contributed to all causes last year over $340,000. It was the first district in all Methodism to meet its quota of $60,000 on the Crusade for Christ, and the total pledge was $73,000. The quota has already been surpassed in cash.

We are proud of the Bluefield District, and we are happy to have the fullest co-operation of the companies.

ANOTHER PASTOR ON "CAPTIVE RELIGION"

Frank A. Johnson • *Community Church, Caretta, W. Va.*

One of the most disgusting articles I have read for some time was Brother O. C. Mitchell's "Captive Religion." . . . I know him personally, and yet I cannot see his motive for writing such an article. I doubt if one coal company in the Pocahontas Coal Field, the richest coal field in the state, has a man who, as a representative of the company, directs the affairs of the church of the community.

"Captive Religion" in this coal section is a misnomer. No representative of any coal company has ever dictated any religious policies to me, nor have I heard of any such dictation to any of the neighboring parishes.

My church is the Caretta Community Church, a sister of the Coalwood Community Church, both built by James Carter at a total cost of $130,000. He does have his main office in New York City, and he owns all the land in the community. He keeps all the houses in good repair. Most of the houses are plastered throughout. He pays a fireman to look after the heat in the church night and day. He has asked the foreman, for Mr. Carter is the Carter Coal Company, to see that the churches are kept in perfect repair. He sees that the lawn is mowed and that the walks and streets of the town are kept clean. He provides garbage collection each week for every house. Every home is provided with coal, water, and electricity at a reasonable rate. The rent of the homes is reasonable too. A recreational building and public library was built for the community. A newspaper is delivered free each week to each family—paid for by Mr. Carter. One full page each week is given to the two Methodist ministers to use as they choose for the promotion of the religious life of the two communities. Several pages are

provided for the colored people for the promotion of their social and religious life.

Money for the church budgets is collected from voluntary pledges over the payroll by the company and turned over to the local church treasurers for use by the churches, under the direction of the local church official boards elected by the quarterly conference.

It is true in Logan County that there are illiterate day laborer preachers. Yet I have never heard of one company encouraging them to direct the religious affairs of the community. Such ministers may not aid in the true religious development of the community, but that may be the case even outside of a coal camp. I doubt if there is one in a hundred ministers in the coalfields of West Virginia that has his religious practices circumscribed by a coal company.

"Captive Religion" in the coal fields of West Virginia? (For Brother Mitchell to answer). Where did the greatest number of the ministers who were admitted into the West Virginia Annual Conference of the Methodist Church at its last session come from? Where did you find the greatest attendance increase in the church schools? Where did you find the greatest enrollment in the vacation school? Where were the churches that were first in the Crusade for Christ? Where do you find the greatest contributions from youth organizations? Where is the W. S. C. S. doing more for the church at large? Where do you find the greatest support for orphanages and other benevolences? It is in the coalfields of Southern West Virginia. Where "religion is captive." Where "there is no vision and the people perish."

MITCHELL ANSWERS A CRITIC

O. Clarence Mitchell • *Nighbert Memorial Methodist Church, Logan, W. Va.*

I do not wish to add to your correspondence concerning the article . . . "Captive Religion" by replying to Brother James M. Wysor ["Your Right to Say It", Feb.] categorically. However, I feel that I must point out a few relevant facts that he seems to have missed.

In paragraph three of his article, he states that for forty-five years Holston has supplied his territory with "her very best." No doubt, this is true and those men have in most instances done the very best they could under the conditions. However, only 16 per cent of the total population of the country in which he lives belongs to any church. There must be a reason. Logan County has but 11 per cent of its people in church membership. This statement is based on the figures on a map published by the Board of Missions of the West Virginia Conference, 1945.

In the fourth paragraph, he states that it has never come to his knowledge that any captain of industry has directly or indirectly sought to influence the pulpit utterances or pastoral ministry of any Methodist preacher. After reading "Captive Religion," he will not be able to say that truthfully again. Further, this statement illustrates utter lack of sensitiveness to human social need. Our state compensation law that gives the consulted lawyer 25 per cent of the compensation of a widow ought to make the heart of every preacher turn over. Has he ever protested that? His reference to the care that the coal companies take of widows and children of their deceased employees does not grasp the real truth. Only recently a widow in this church, who lives in a coal company house, was to get ready to move. Another whose daughter has gone to work for the coal company is now paying $20.00 per month on "back rent" that she thought was a gift.

Brother Wysor's statement that our schools compare favorably with those in any industrial community is wishful thinking. As a matter of fact, our schools in West Virginia compare favorably with those of but few other states in the United States. West Virginia schools are considered to be the worst in the United States with the exception of ten, mostly southern states, where education for colored people is very backward.

I hope I do not have to photograph the "back-houses" a few feet from the doors of the little houses where the coal-loaders live, and send him a sample of the flies, dirt, and filth in some of the communities of this great rich state, to convince him that a man with a heart of compassion for people must cry out as did Amos, and as did Jesus himself when he looked over broken Jerusalem. . . . My Lord announced his commission in his first sermon in Nazareth: *to preach the gospel to the poor; . . . to heal the broken hearted, to preach deliverance to the captives, and to recover the sight of the blind, to set at liberty them that are bruised.* . . . Does it make any difference to the Lord Jesus Christ whether his ministers try to preach what he preached or not? Do we not have the responsibility to the total life of man in any community where we go to preach?

As a matter of fact, our medical service, our hospitalization, our sanitation, our schools, our recreation, our religion, our total life comes under the direct control of the coal companies in many communities, and to some extent in all of them. The worker usually must rent from the employer, buy his commodities from the employer, contribute to the physician (sometimes the preacher), the hospital, and at prices out of adjustment with his wage. Everybody knows this is true. Everyone knows that the politics of this state are and have been for fifty years influenced to a great degree by people who have been more interested in dividends than in human life and its betterment. What is the Church here for? It is necessary for the man interested in religion to consult with the superintendent of the mines in any community concerning what portion of the obligation that community church will assume in its world responsibility? Yet we are doing it many places, and many places we have not sent Methodist preachers because the coal company would not underwrite the "Preacher's Salary." Where does the need of the people in the community figure in a set up like this? WHY SHOULD A MAN CALLED TO PREACH THE GOOD TIDINGS TO THE POOR have to ask for bread at the hands of industry?

I have before me now the names of the men who were killed in the mines of McDowell County, W. Va. (Brother Wysor's County), in the months of July, August and September, 1943. There were twenty-three of them. I think they were killed in different accidents. But of this I am not sure. I selected these three months because it has been long enough since the death of the miner to determine what the employer did for the family. I am sending this list along with the date of the accident and death and the name of the coal company, and the mine where the accident occurred, to Brother Wysor to let him collect his own facts concerning the care of the family of the deceased worker.

I have before me this document from the department of labor in the State house, Charleston, W. Va. I quote it because it has torn my heart out for several days:

"Men and women drafted into the armed services from West Virginia since Pearl Harbor to V-J Day were 170,000. Of these, 3,718 were killed, 14,423 were wounded, captured, or missing in action.

"During this same period there were 106,000 miners em-

ployed in the coal mines of West Virginia. There were 75,095 casualties in the coal mines, which had 66,000 less men and women than the armed services. The total casualties for the armed services being 18,141. Casualties for the mines were four times greater than the armed services."

The point of all this is that God through Christ came to seek, save, and serve these people, and unless the Church maintains a position to cry out against this killing, exploiting, and pauperizing people, it is dodging its responsibility. . . .

ON CHAPLAINS

OTHELLO E. HANNAWALT • *Church of the Cross (Methodist), Cleveland Heights, Ohio*

In the November issue, the article written by former Chaplain Leonard P. Ives has elicited in me some very definite reactions based on my experiences in the pastorate as a civilian minister during the war years.

First, I have only the greatest respect for the chaplains who served our fighting men in all the services so bravely and well during the war. While it was not my personal privilege to be a chaplain, I do know from many letters from my own men in the service just how much these men were appreciated.

Then I want to say that the portions of the article dealing with the lovely response of the former chaplain's people, to whom he was sent at Middleport, N. Y., gladden every pastor's heart. The fact that the come-back to civilian pastoral work from the chaplaincy was so joyous an experience to both the minister and his people certainly cheers one greatly.

However, practically every such statement or article does not stop at this obviously universal experience. In fact, the article by Elwood C. Nance [THE PASTOR, Nov., 1945] on the "Pastors Who Went to War," gets onto practically the same note, as the one to which I refer in this letter.

And before I define the note, I should say that merely because I pick it out as repititious in practically all returning chaplain's thinking is not to criticize it—but only to analyze the same for the good of all of us and our churches.

The note to which I refer is outlined in these words from the article: "We lived with our men," "Why shouldn't a minister know how his people earn their daily bread?" "We discovered that God was not entirely a Methodist." "We discovered that we must quit playing with religion and really listen to God."

No, as one civilian minister, I did not hike miles on miles with a company of men until I was ready to drop; but I did go hour on hour, about seventeen hours a day and seven days a week, without any time out, to take care of the families of service personnel, as well as the extra work of the local church due to war-time conditions. I did see that every man leaving my church received a copy of *Strength for Service* at the altar, and all 200 of the men and women from my church received letters regularly twice each month. From these men we received hundreds of wonderful letters in return, which are being filed in a great book for our returning service people. I do not know about all civilian ministers, but the ones with whom I am associated in Cleveland, Ohio, in a city badly over-crowded and with a multitude of other vexing social problems, have not been living in any ivory towers apart from their people.

The average minister likewise, as far as I have been able to observe in the Methodist Church, knows something about how people earn their daily bread. In fact, I do happen to know of a great many of our men who have gone into the local hospitals as orderlies or as floor sweepers, and have done all kinds of menial services to help out during the war.

Nor do I believe that very many of our civilian ministers practice the narrow concept that God can only bless the Methodists. In a great many cases the boys coming back told me about their chaplains and seemed to know perfectly well as to what denomination they belonged. And as for the breadth of the Army and Navy in this regard, they have learned that at least the Roman Catholic chaplain had not completely forgotten his allegiance to his church.

This is not to say I am not for every co-operative effort on the part of all the churches, for I certainly endeavor to co-operate with all such efforts; but I do know that co-operation in every walk of life is based on the equality of respect for all, and is a two-way street.

In this regard I do not feel that our Protestant chaplains of all denominations have received the credit that is due them in proportion to their members and services to our country. There is a great difference between mere sectarianism and loyalty to our church heritage; and the heritage of Freedom to worship God according to the dictates of our own conscience is one of the most precious of all.

"And we discovered that we must quit playing with religion and really listen to God."

Certainly, we have this discovery as a common experience coming out of this war, whether we have been in a church at home, where families were torn asunder and broken; where young peoples lives and hopes and dreams were completely frustrated, and where fathers and mothers had to stand and face the hour of greatest sorrow alone, except for the Church. This should have been, and I feel is, a common sense, with all of us now.

The Church and the pastors at home have been crusading at just this point—the reality of God's word to us; the reality of a changed life; and the seriousness of the present hour of crisis. And I can testify that I have never closed a service of worship in the last four years without this appeal, and the opportunity for people to turn to God. It has been my high privilege to see many come to this sense of the great Reality in their own hearts. . . .

LITURGICS [Continued]

A. J. MACROBERTS • *First Methodist Church, Jewett City, Conn.*

I was quite interested in the letter that appeared in the December issue of THE PASTOR from the Rev. William Esler Slocum of Eldred, Pa. He said, you will remember, that the articles on liturgics sold THE PASTOR to him. You will probably be interested in knowing that I subscribed to THE PASTOR for the same reason.

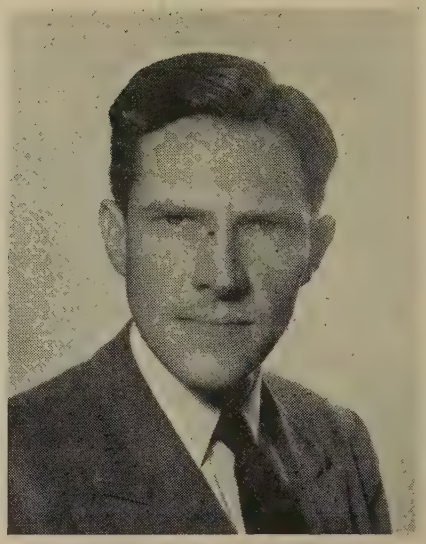
I feel very strongly that Methodism should seek to recover its lost Anglican heritage. Methodism needs a recovery of liturgical practices.

Many of our churches and many of our clergy have departed far from "The Sunday Service of John Wesley." No doubt this is due to many causes, but one of the chief causes is lack of liturgical training in our theological schools. Why isn't this training given? Why must our Methodist clergy go to Episcopal or Luthern schools to receive training in liturgics?

I think that there would be widespread interest in some kind of Methodist Liturgical Conference. Personally, I would like to see more than this; I would like to see a nation-wide organization of Methodist High Churchmen.

on theory & practice

The Pastor His Own Superintendent



By C. STANLEY LOWELL

When there is no church school superintendent to be had, the pastor may assume the job—as many pastors have—and find that there are advantages connected with his being his own superintendent. Pastor Lowell, who serves Wesley Methodist Church, Dover, Del., discusses the opportunities he discovered as his own superintendent.

FOR TWO YEARS now I have been superintendent of the Wesley Church School as well as pastor of Wesley Church. The church school job was one I never sought. I tried, indeed, to avoid it by all honorable means. But now, as I look back over the two years, I am wondering if the pastor-superintendent idea does not have some merit.

When the destinies of the school are in the hands of a competent layman, one ought to thank God and carefully leave them there. Unfortunately, this is not always the case. When the church school superintendency falls vacant there is not always an outstanding man available to take the job. In such a situation there may be a wild scramble to get anybody—anybody at all—to fill the vacancy.

There can't be a church school without a superintendent. It is regarded as something of a disgrace to go along for months, or even as much as a year, without one. So man after man is interviewed, until at last someone's resistance is broken down and the school has a new superintendent. Sometimes this works out satisfactorily. Often it does not.

When it doesn't, the pastor is in for a difficult time. All his efforts on behalf of the church school must necessarily be channeled through this key man, the superintendent. If the superintendent is not an alert, progressive man—he won't always be, especially when he is just pushed into the job—the whole program of the school may be rendered ineffectual. The pastor may be stymied because his zeal for filling a vacancy betrayed him into a mistake. Once this mistake has been made, it is exceedingly hard to correct it. It may prove irreparable.

When the superintendency of Wesley church school became vacant two years ago, I sat down with the members of our board of education to survey the possible candidates. Wesley Church has a tradition of long terms for its church school superintendents. The retiring superintendent had served in the post with distinction for twenty years. We realized that his successor must be selected with extreme care.

Our procedure was to designate as nominees those men of the congregation whom we considered best qualified to serve. We did not consider their limitations as to time. As a rule, all able men are busy men. We simply chose the top men of the church as to their character, training, and experience. They were then approached in alphabetical order regarding the superintendency. One by one they declined—all for good reasons!

Thereupon we were under the necessity of selecting our superintendent from a large group of good men who were inferior to some others in ability and experience. I then offered my services as church school superintendent until we could obtain the services of one of our best men. That was how I got the job.

Once in it, I found certain advantages:

1. While I had no strong layman to lean on when I desperately needed one, I was not handicapped by an amateur who had no large vision of the work. The board of education was progressive. It contemplated a drastic shake-up of the entire school and a much wider program for the youth division. It also had an extensive program aimed at improving the quality of the teaching. Such sweeping changes could never have been effected if the superintendent had been a man without understanding or sympathy. I was able to proceed with this program, dealing directly with the divisional superintendents and the department heads.

2. I was freer from the detail work of the school. This may seem anomalous but it was a fact. It is not at all necessary for a church school superintendent to be bogged in a maze of details. That is not the nature of the work. The nature of the superintendent's task in a present-day church school is primarily administrative. Now a good administrator is simply a man who can set up an organization that can run efficiently without him. It is true that the school requires a burst of effort at the outset, principally involving the recruitment of an able group of subordinates. Once this has been done and the work of the school launched along sound lines, the thing tends to run itself as one adjusts, encourages, and inspires.

It was found that some of the men who had dodged the job of major responsibility were quite willing to assume particular assignments within the school. For instance, one man who had declined the general superintendency became a departmental superintendent and made a great success of it. We were eventually able to assemble a corps of competent departmental leaders who could handle most of the detail work for their own departments. They also labored to build up lists of approved substitute teachers who could be called on when regular teachers had to be absent.

3. Here was the best possible opportunity to develop leadership and improve the program. My principal responsibility to the school was that of visiting the various departments in rotation and also sitting in on individual classes. In this way I acquired a good

idea of what was actually being done in the school. I did not have to get my reports from rumors or from disgruntled parents. I had them direct. I learned the strengths and weaknesses of every leader and was able to offer counsel intelligently.

This information was valuable, too, in planning the programs for the teachers' conferences. It began to appear that the teachers' greatest need was for general background in the Christian faith. Most of them could teach a specific lesson well enough, but there was a difficulty in relating that lesson to the whole nature and spirit of Christianity. That is, our teachers lacked a theology. At each of the six teachers' conferences held between Rally Day and Children's Day, there was a lecture on some great theme of the faith—The Teaching of Jesus, The Cross, The Resurrection, Sin and Salvation, etc. Each lecture was followed by departmental discussions as to how the theme might be related to actual teaching situations.

In my visits I sensed, too, that the pupils were often going through our school without acquiring any tools of faith. They had certain ideas of religion but lacked religious equipment to use in moments of spiritual need. One of our goals, therefore, became the reduction of religious illiteracy through memory work. We began with these among others: The Ten Commandments, Psalms 23, 90, 19, 139, The Lord's Prayer, the beatitudes, the Parables of Jesus, and I Corinthians 13.

In associating with our church school leaders, it was possible to discover who were outstanding. Two men have now emerged as leaders of unusual ability. One was on our original list of candidates for superintendent and the other was not. Before long, I shall be out of the job. One of these men will be our new superintendent.

4. A thorough integration of the church program was effected. In many churches the school is an unwanted child. It limps along because it has always been there without anyone's knowing just what it is or why it is. It may operate quite independent of other phases of the program, or even counter to them. The pastor may feel that he is far too busy to get mixed up with it. But when the directing hand is one, the whole program more readily becomes one. All activities can be planned in relation to one another and to the master plan.

It should be undebatable that the young deserve the finest leadership the church affords. The pastor is the specially trained and paid director of all the church's activities. Is the training of the young any less his responsibility than other phases of the work? He cannot escape it. If the pastor is in a situation where it seems necessary to put less than the church's best in charge, I suggest that the pastor take the job.

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HE MOVED THE WORLD, TOO

When I preach I regard neither doctors nor magistrates, of whom I have above forty in the congregation: I have all my eyes on the servant maids and on the children. And if the learned men are not well pleased with what they hear, well, the door is open.

—Martin Luther.

THE TERRIBLE GALILEAN

Jesus was like some terrible moral huntsman digging mankind out of the smug burrows in which they had lived. In the white blaze of this kingdom there was to be no property, no privilege, no pride of procedure, and no reward, but love. For to take him seriously was to enter upon a strange and alarming life, to abandon habits, to control instincts and impulses, to essay an incredible happiness. Is it any wonder that to this day this Galilean is too much for our small hearts?

—H. G. Wells.

WHO CARES?

. . . Nobody should care about what fools think of him, be they conservative or progressive, liberal or reactionary.

—Miguel Unamuno, in *Preplexities and Paradoxes* (Philosophical Library).

SECURE FORTRESS

Stefano Colonna, member of a Roman family, was fleeing from Rome. His home was broken up, his family scattered, and he himself in danger. "Stefano," shouted one of his friends, "where are your strongholds now?" Holding his hand over his heart in a thoroughly justified dramatic gesture, and with a voice of unshaken conviction, he shouted: "Here, untouched, untouched!" So our true life can be kept safe and secure. There is the reality of religion! It is not afraid to meet any of the tests of science.

—G. Ray Jordan, in *The Supreme Possession* (Abingdon-Cokesbury).

NEGLECTING THE BEGINNING OF WISDOM

A prominent physician said to me recently, "When I used to go to church as a young man I heard the preachers talk about the fear of God. Now I hear nothing but the love of God." The physician's diagnosis of the religious condition of our times is, on the whole, correct. Men hear all the time about the love of God, but almost nothing of the fear of God.

—Clarence E. Macartney, in *Macartney's Illustrations* (Abingdon-Cokesbury).

GOD'S REAL ENEMY

The Moslem Sufis have a saying that worldliness lies, not in possessions, but in forgetting God. We may add also that disrespect for divine personality does not lie so much in open blasphemy or in atheism as it does in forgetting God. The blasphemer and the atheist pay God the respect of their attention, such as it is. The real enemy of God is the one who does not even care enough to be a live enemy: the real enemy is the indifferent one who forgets God.

—Edgar S. Brightman, in *Nature and Values* (Abingdon-Cokesbury).

A SCIENTIST'S INTOLERABLE THOUGHT

Believing as I do that man in the distant future will be a far more perfect creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long-continued slow progress.

—Charles Darwin.

THE PRICE OF NEUTRALITY

What shall the church do in conflict situations? The temptation is to take Pilate's course and wash our hands of the whole business. We are men of peace and ought not to be expected to become embroiled in such bitterness. One pastor boasted that while there had been an open conflict in his town for five years he had succeeded in keeping it out of the church. Of course he was deluding himself. He had not kept it out of the church, for it was a reality day and night in the lives of his church members. He had prevented it from coming to open expression in a church meeting. But what price had he paid for such exemption from the strife engulfing the whole community? He had made religion irrelevant to daily life, so that men and women could rise and work and live in that community with hearts full of hatred yet never feel the judgment of a loving God upon what they were doing.

—Rockwell C. Smith, in *The Church in Our Town* (Abingdon-Cokesbury).

FAITH AND BLESSEDNESS

There are two legends which tell of the Rose and the Lily. The first concerns a sick queen whom all the court physicians could not help. The royal chaplain requested that the rarest rose be found and laid upon her heart. Thousands of roses proved of no avail. So the chaplain brought the Bible, and in its pages found the sacred Rose. And heartsickness was healed. The second legend concerns an angel of life searching for the habitation of happiness. He found the sorrows of a palace and the poor man's hunger for bread. Midway between the habitations he planted a lily. The ruler was told to walk toward the cottage, and the peasant toward the throne. The ruler and peasant met where the lily bloomed.

—Roy Lawson Tawes, in *The Global Christ* (Abingdon-Cokesbury).

PROPER PROPORTION

He knoweth nothing as he ought to know, who thinks he knoweth anything without seeing its place and the manner how it relateth to God, angels and men, and to all the creatures in earth, heaven and hell, time and eternity.

—Thomas Traherne.

THE IDEAL WILL NOT BE STIFLED

The ideal life is in our blood and never will be still. Sad will be the day for any man when he becomes contented with the thoughts he is thinking and the deeds he is doing—where there is not forever beating at the doors of his soul some great desire to do something larger which he knows that he was meant and made to do.

—Phillips Brooks.

THE EASY WAY

If the clergy in their sermons soft-pedal the reality of sin, the plain fact of rotten politics, the ugly fact of race prejudice, the ruinous fact of industrial greed in owners and workers and farmers, the deadly fact of what produces war, and instead preach pious homilies on the beauty of the little birds or the advisability of being kind to grandpa, this waste of time is largely due to the fact that the people who welcome such sentimentalities stick by the Church while the ones who want spiritual reality take their little red wagons and go off to play by themselves. That may or may not be nice and pleasant and selfish for the quitters, but it makes for a weak and stupid leadership from the pulpit.

—Bernard Iddings Bell, in *God Is Not Dead* (Harper).

ETERNAL SCAR

When Jesus speaks of the contents of men's hearts he reminds us more of a ruthless psychoanalyst than a sentimental modern preacher. But the grim climax to the whole question of evil is the ugly fact of the Cross, which is so solidly wedged into these documents that no method of criticism on this side of fairyland can even soften its outlines, far less remove it.

—D. H. C. Read, in *Prisoners' Quest* (Macmillan).

AH! SLOGANS

It often has been remarked that ours is an age of crowds. No matter what the issue to be decided, reliance is placed upon emotional appeal rather than upon argument. Wherever men unite in behalf of any cause they begin by searching for a slogan or a catch word that will appeal to the crowd. Thus a group of people, headed by a distinguished churchman, met a few years ago in a midwestern city to consider the founding of a college, and almost their first step, before a single building had been erected, or an endowment provided, or a faculty organized, or a student body assembled, was to invent a college yell.

—Parley Paul Womer, in *Citizenship and the New Day* (Abingdon-Cokesbury).

EVERYMAN'S CRUCIAL TEST

Can you walk on water? You have done no better than a straw. Can you fly in the air? You have done no better than a bluebottle. Conquer your heart; then you may become somebody.

—Ansari of Herat.

IN THE SHADOWS

It is right that the strength of a storm at sea, the innocence of a child, the calm of a country twilight should stir us to the depths of our being, for these are the shadows of divinity passing by.

—Walter Farrell, in *A Companion to the Summa* (Sheed and Ward).

THE REAL ISSUES

There was a whole page in one of our great daily papers not long ago, telling us what we were fighting for. The Four Freedoms were in a tiny paragraph at the top; but the real spread was about the steaks in the frying pan, the cars in the garage, and the bars of milk chocolate—eight or ten such items.

—Paul Scherer, in *Event in Eternity* (Harper).

UNEXPECTED THANKS

Recently, when I passed a two-year old playing in a yard, I was startled to have the little boy, whom I had never seen before, yell out, "Hello!" Then before I could say anything he added quickly, "I'm fine, thank you!" and went on playing. That was his unexpected way, I believe, of voicing his gratitude for health.

—Russell L. Dicks, in *Thy Health Shall Spring Forth* (Macmillan).

FROM THE LIVING HEART

Definiteness is the life of preaching. A definite hearer, not the whole world; a definite topic, not the whole evangelical tradition; and, in like manner, a definite speaker. Nothing that is anonymous will preach; nothing that is dead and gone; nothing even which is of yesterday, however religious in itself and useful. Thought and word are one in the Eternal Logos, and must not be separate in those who are His shadows on earth. They must issue fresh and fresh, as from the preacher's mouth, so from his breast, if they are to be "spirit and life" to the hearts of his hearers.

—John Henry Newman.

FOUNDED ON ROCK

People should think less about what they ought to do and more about what they ought to be. If only their being were good, their words would shine forth brightly. Do not imagine that you can ground your salvation upon actions; it must rest on what you are. The ground upon which good character rests is the very same ground from which man's work derives its value, namely a mind wholly turned to God. Verily, if you were so minded, you might tread on a stone and it would be a more pious work than if you, simply for your own profit, were to receive the Body of the Lord and were wanting in spiritual detachment.

—Eckhart.

CHRISTIAN DIVERSITY

The modern use of "Church" to describe a denomination or sect has no scriptural authority or precedent whatever. The name is now commonly given to any religious association or society that is distinguished by some particular divergence from the doctrine or worship of other Christians. It has come to imply separation instead of unity. In the words of Dr. Headlam, "It is difficult to conceive of anything more fundamentally alien to the whole spirit of the New Testament than this." Thus the Wesleyans, until they were more and more estranged from the fellowship of the Church in England by the cold stupidity of its leaders, were called a "Connexion." After they seceded altogether, they became known as a "Church," to mark the tragedy of separation.

—H. Burn-Murdoch, in *Church, Continuity and Unity* (Cambridge Univ. Press).

REVIEWS

Biblical Tour of Literature

OUR ROVING BIBLE, *by Lawrence Nelson. Abingdon-Cokesbury Press, 318 pp., $2.75.*

Reading this book is like boarding a sight-seeing bus and rushing through the last 1,400 years of English history. While the objective of the author is to show the influence of the Bible upon English literature in particular, the book is really broader—it shows how the Bible has become interwoven into the culture of the English-speaking people.

This Bible sight-seeing tour touches many known spots and, like an interesting lecturer, the author makes the trip meaningful with his interpretations. Readers will be amazed at the many discoveries that they will make while traversing ground covered during years of previous readings. Some things that the author lifts up are only of momentary or passing interest. Others, such as the place that the Bible has had in the works of great writers, will challenge the reader to return to these writings for further study. Many ministers will have renewed interest in studying the works of Shakespeare, Bunyan, Milton, Ruskin, and other writers after learning something of the heavy debt they owe to the Bible. To read their works intelligently, a knowledge of the Bible is a prerequisite.

That our vocabularies have been enriched by the Bible, has been assumed, but this book shows the extent to which many common expressions of our speech are derived from it. Not long ago I listened to a heated argument between a classicist and an engineer. The former defended the classic curriculum when its worth was challenged by the engineer. He censured lack of interest in classical learning, and held that without it one would not have the ability to engage in edifying conversation. *Our Roving Bible* indirectly advances this same argument, since the Bible is the source of many of our most expressive words and idioms.

No lecturer on any historic tour ever possessed greater skill in attracting attention to points of interest than the author of his "sight-seeing trip." A glance at the table of contents prepares one for the journey. On the list are: "God's Playtime," "The Reverend Cream Cheese," and "Fox Holes and Atom Bombs." The author did not coin all of these titles—most of them are lifted out of the Bible or materials connected with its use. The index to this book seems to have been given special attention. This is especially commendable since the place of the book in a library largely will be as an anthology on Biblical literature and materials.

This book may do much for the young Apolloses, to whom Dr. Hal Luccock alludes as those "who on graduating (having become men) put away such childish things as texts and Bible stories." It will reveal "the homiletical poverty of a preacher who has thrown the Bible out of his study window."—***John O. Gross.***

REVIEWERS:

BLACKMAN, Whalon H.; chaplain, Alcorn A. & M. College, Alcorn, Miss., and member of the Circuit Staff of THE PASTOR.

GROSS, John O.; secretary, Department of Educational Institutions, Methodist Board of Education.

HILDEBRAND, Carroll DeWitt; professor of Philosophy, DePauw University, Greencastle, Ind.

LAYMON, Charles M.; professor of Literature and History of the Bible, Scarritt College for Christian Workers, Nashville, Tenn.

RASMUS, Henry Irving; pastor, Central Park Methodist Church, Buffalo, N. Y.

SHIPLEY, Richard L.; pastor, West Baltimore Methodist Church, Baltimore, Md.

Lenten Meditations

THOSE OF THE WAY, *by Willard L. Sperry. Harper & Brothers, 146 pp., $1.50.*

Those of the Way, a series of Lenten meditations by Dean Willard L. Sperry of the Harvard Divinity School, is a thought-provoking message particularly suitable for those who have lost their way in this war-weary world. It is written with the masterly touch of a true scholar, the understanding of an inspired interpreter, and the warmth of a Christian statesman.

In his series of meditations, the author raises some of the most vital questions relating to the successful and fruitful conduct of the Christian life. The author gives new meaning and interpretation to the word "way," he asserts that this word "way," was not carelessly chosen, but has been a most faithful term used by the prophets and law-givers in Israel for centuries. One is greatly impressed that, in this volume, religion is not some petty fetish or emotional display, but a serious way of life believed and practiced by men, that teaches man something about the nature of God.

Here we are brought to the realization that Christianity is not only a "way of life," but a definite "plan" and one that takes time for its realization. Even in this tragic era of war, the Christian faith is strong enough to see the end of many of the great evils of our day, and to view the pinnacles of a new and better world.

If religion is a way of life, then Christianity is a "more excellent way." The author leaves no doubt that Christ is the "Way," and the word way only suggests paths by which we might make him a reality in human life. We, who believe in Christianity as a more excellent way of life, are greatly indebted to Dean Sperry for this great religious classic which is destined to do for those inquiring souls of this tragic post-war age what that immortal classic the "City of God" did for lost and confused souls of the Christian faith centuries ago.—***Whalon H. Blackman.***

The Christ Who Taught Us How To Live

THE HUMAN LIFE OF JESUS, *by John Erskine. William Morrow & Co., Inc., 248 pp., $3.*

The Human Life of Jesus opens with the statement: "The central doctrine of Christianity is the Incarnation. Jesus is the God who became Man. He took our nature upon him, and knew by experience our happiness, our sorrows, our temptations, our little strength. Assuming our limitations, he showed us how to live. He revealed to us our possibilities." In these few words the author justifies the title of his book and indicates the approach he is to make.

Jesus' life was one of genuine growth and development. The normal processes of learning were his. It was not his approach to experience which separated him from his fellows, but rather what he learned about himself from it. Even his physical life as far as sex is concerned is not omitted. He understood women, the author believes, with the insight that comes from having been hurt by one of them. "I think he early met someone who charmed but who was unworthy, someone he idealized, and by whom he was cruelly disillusioned." The hidden years find their significance in Jesus' struggle to love mankind rather than to give himself to normal human love. There was in him also a violent spirit which he had to tame. In suppressing these impulses he developed character.

In the light of these conclusions the narrative of Jesus' life is pictured. Parables and sayings are woven into the story as it moves along. Step by step Jesus grows in understanding, in the realization of his own nature, and in his feeling for the work he had to do. The baptism of John challenged him, but in time the narrowness of this program became apparent. The hard questions of the scribes and Pharisees drove him to take a position regarding his own person which he had to defend. In the making of his mind, these enemies thus made their contribution.

The transfiguration brought to Jesus the realization that there was no turning back. Of the days which followed this experience, the author writes: "The great final stages of the progressive revelation taught Jesus that he must illustrate his expanded doctrine of love by living it out. Instead of protecting himself from Judas he must forgive him. Instead of placating his enemies he must go where they could get at him, and he must preach to their face the doctrines which he had taught in safety when they were not present." Yes, "gradually or at some dramatic moment he realized that the doctrine of love must be driven home by his own sacrifice." Thus it was that Jesus chose the cross.

The book is written in an arresting style and can be counted on to hold the attention of the average reader, provided he is one who does not close books with which he cannot agree. Insight such as in this statement concerning the Lord's prayer appears frequently: "Nothing is asked which has merely a temporary value, and nothing is asked which does not involve the will." The author's insistence that we recognize the fact that Jesus lived a truly personal life strikes us as of more than passing importance. Too long, we have been burdened with static conceptions of Jesus' person, devoid of those elements of experience which go into the making of a great soul.

If the book is liberal in its portrait of Jesus, it is conservative in its New Testament criticism. There is a too easy acceptance of the narrative as it appears in the gospels, without a sense of what went into the making of that narrative. A bias in the direction of traditionalism is seen in the author's leaning toward the view that Matthew was the first of the gospels to be written. He is impatient with the excellent work which has been done toward the solution of the Synoptic Problem. These attempts to meet this basic question he dubs "fanciful hypotheses." Instead he prefers what he calls "matter-of-fact intelligence" (whatever that is in historical study?). Little seems to have been learned from E. F. Scott's *The Literature of the New Testament*, which he has included among his sources. Dr. Erskine prefers the tradition of the Church to the close study of present-day New Testament scholars. All in all, the book represents, for all its good points, a mismated marriage of naive traditionalism and ultra-modern humanism.—***Charles M. Laymon.***

Pictures of Catholicism

THE QUEST FOR CORVO, *by A. J. A. Symons. Macmillan Co., 293 pp., $2.50.*

THE WORLD, THE FLESH AND FATHER SMITH, *by Bruce Marshall. Houghton Mifflin Co., 191 pp., $2.50.*

THE HEART OF MAN, *by Gerald Vann., O. P.; Longmans, Green & Co., Inc., 182 pp., $2.*

Three recent books designed for general circulation give pictures of Roman Catholicism at its best in the British Isles. Possibly these volumes will show the persuasiveness of that faith which has won in recent times many converts among literary and social notables. Certainly, they show the persistent loyalty of Roman Catholics in the face of the many weaknesses of their Church and the failures of Christianity in many zones.

The Quest for Corvo, is an "experiment in biography" as the author searches out the career of a most brilliant writer who lived and died in deep distress. He was a student for the priesthood, rejected by the church, who lived in bitterness but always attended Mass. This is his paradoxical statement: "I myself am a Roman Catholick

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not even on speaking terms with any other Roman Catholicks, for I find the Faith comfortable and the Faithful intolerable."

The World, the Flesh and Father Smith, a Book-of-the-Month Club publication, carries us through the life of a genial, faithful, understanding, lovable priest whose parish is in a Scotch city where Catholics are in the minority. Amid the tangled skeins of life about him, he works hard and sees himself superseded by others, but keeps his faith, his poise, and sweetness of temper. His church is across the street from the increasingly popular cinema and he finds heart's ease in the school taught by the sisters. The beauty and immutability of the Roman Catholic Faith is exhibited in this book, not without humor but with a most appealing realism and frankness. Protestants are reading this popular portrait-novel with interest. It will make for understanding and true catholicity.

The Heart of Man is frankly a statement of Roman Catholic doctrine and ethics. The book bears the imprimatur of Roman Catholic censors. The author was trained in Roman Catholic schools in England and Rome, obtained his Master's degree at Oxford university, and is teaching in the Blackfriars School, Claxton, England. Of the five books listed under his authorship, three of them were published by Sheed and Ward. All this unapologetically identifies him with his Church. He has given a clear statement of the doctrines of his Church.

While loyal to his Church the larger part of the volume is given to that which is above all the differences of denominations and is essentially divine, flowing from the Revelation we have in the Bible. The arguments are arresting, the expositions of the Scripture brilliant, the literary style classic.

The work is divided into two equal parts: "Man the Lover," and "Man the Maker," each part having four chapters. The chapters of the first part are "The Vision of the Whole," "Of Good and Evil," "Of Man," and "Of the Way."

The second part is concerned with "The Making"—of art, the family, the world, the Church.

All his teaching is trenchant and lofty. There is a surprising liberality with a definite loyalty to the Roman Catholic doctrine. Protestants cannot go with him in his belief that the life of Christ is continued in the Church, and in his averment that the importance of the truth seems to justify certain methods of surpressing error.

The book will help us to understand the Roman Catholic attitude and to see its teachings at their best. —***Richard L. Shipley.***

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Looking Ahead in The Pastor

In the April issue of THE PASTOR, look for "The Larger Use of Mother's Day," by George M. Gibson, and other special features on Christian Family Week. Rural Life Sunday articles, by Roger E. Ortmayer, and John Baxter Howes will also appear next month.

Lenten and Easter material is presented in this, the March issue, in order that pastors may have ample time to use it in their sermon and program preparations.

Trends in theological thinking will be discussed by Stanley Romaine Hopper in his examination of readings in current journals to appear in the April issue. Of lasting interest, will be "Church Music—the Long Range View," by Arthur B. Jennings; and of particular interest for those making plans for youth on vacation is "Crafts Go to Church," by Harold and Dorothy Ewing.

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A Pastor's Teaching Job

THE MINISTER TEACHES RELIGION, *by Frank A. Lindhorst. Abingdon-Cokesbury Press, 125 pp., $1.*

The author has an exceptional background of training and experience in the field of Christian education, including extensive studies in visual education. He has compressed within the pages of this recent book a phenomenal amount of valuable material on the theme.

The author's premise is that the pastor can be, and ought to be, a successful teacher. In graphic style, he pictures the contrast between the old method—namely, that used in Christian education in earlier days, when the primary emphasis was on content and materials—and the new method which is centered on the needs of the pupil. The old position was: "To change character the teacher fills the pupil's mind with knowledge." The new position is: "It is the pupil's business to search, discover, and evaluate;" the ultimate aim being always to relate truth to experience.

This volume presents in careful detail the approach to be followed in teaching each age-group, extending from the youngest to the most mature. Life in the church community is progressive experience leading to commitment to the Christian way. The wise minister will recognize that knowledge of the needs of each person is indispensable to that person's growth. Dr. Lindhorst indicates what this approach includes in each instance and offers practical suggestions based upon the laws of psychology and the fundamental concepts of religion.

The observations of this book are not confined to the Sunday program. Interesting and helpful are the suggestions regarding the minister's community contacts, and the techniques to be followed in parish visitation.

It is to be hoped that its title will not restrict the use of this book to the clergy. It can be immensely helpful to all teachers of religion.—***Henry Irving Rasmus.***

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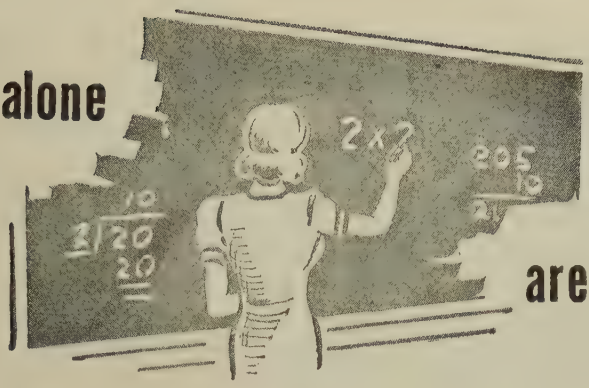

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- ★ 2x2 Slide Projectors
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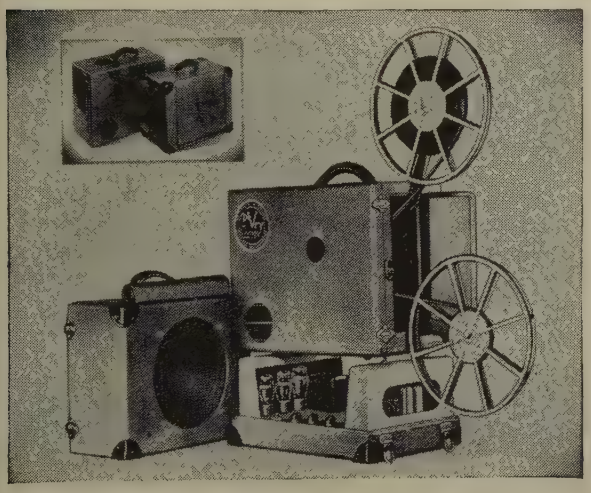
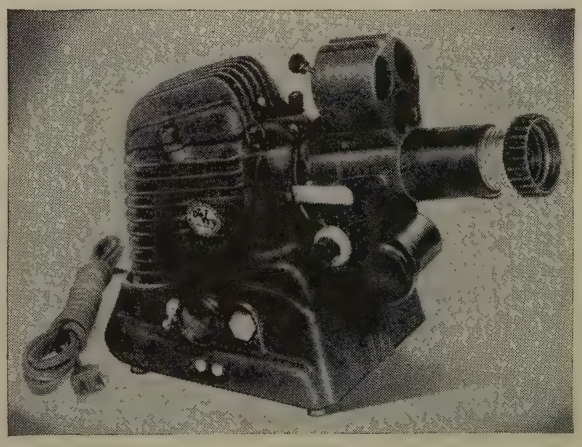


16mm. Sound-on-Film Projector

Projects sound and silent films, black-and-white and color films without extra equipment. Includes separately-housed 25 watt amplifier and sturdy 12-inch speaker to afford Public Address facilities indoors and out. High speed, 2-inch F:1.65 lens (other focal lengths interchangeable). Uses 750 watt Mazda lamp (also takes 1000 watt or lower wattage lamps). Heavy duty governor controlled Universal motor. Operates on 100-125 volts, 50-60 cycle A.C. or D.C. (amplifier, A.C. only). Guaranteed for one year as to workmanship and materials. Complete in two handsome cases for absolute portability. Simple design and construction makes operation easy.

Model "16-1966" 16mm. Sound-on-Film Projector. Complete with one 1600-ft. reel $430.00*



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Remedies for Cultural Disunity

NATURE AND VALUES, *by Edgar Sheffield Brightman. Abingdon-Cokesbury Press, 161 pp., $1.50.*

The historical grasp and logical competency which this volume brings to bear upon the understanding of science, philosophy, and religion make it indispensable to all who would appreciate the present crisis of world civilization.

The intention of the argument is to explore characteristic grounds of "disunity in modern culture and education and to test some possible remedies." This is done by sketching "briefly how man has sought intellectually to overcome the perplexing dualisms of matter-mind and fact-value." Failure by man to conquer his dualisms resulted, in part, in the wars of the twentieth century.

Two great experiments in the history of philosophical thought made in the effort to achieve unity in thought and life are materialism and idealism. These types of philosophy are discussed in their contemporary forms as naturalism and personalism respectively. In the light of the author's purpose, this is justified. Due allowance is made for the difference between the naturalism of the 19th and of the 20th centuries.

Professor Brightman's critical evaluation of contemporary naturalism as such, and his constructive answer to a recent symposium, edited by Y. H. Krikorian and called *Naturalism and the Human Spirit,* constitute a judicious and clear-cut refutation of naturalism as an attempt to achieve unity of world-view and of life view.

In place of the confused, ambiguous, and amorphous conception of nature, as is proposed by many recent naturalists, Professor Brightman proposes the name nature "for the area that can be approached through the senses." To so define nature is in no way to be a subjectivist or to assert that nature is an illusion. The case for naturalism as the cult of science is greatly weakened as soon as scientific method is allowed to face all facts, including personality, values, norms, and ideals, as well as sensory data. Open-mindedness and theoretical uncertainty do not preclude decisions and commitments as naturalism would seem to imply. In short, naturalism has chosen science, but science does not imply naturalism.

There is a better use to be made of science than naturalism knows. This is found in personalism, the philosophy which finds personality to be fundamental not only to all knowledge—science, philosophy, morality, and religion—but also to all reality. The personal world is purposive, interactive with nature, inclusive of our whole experience, and self-identifying. "In the broadest sense, personalism is the belief that conscious personality is both the supreme value and the supreme reality in the universe." All naturalists seem clearly agreed in rejecting the belief in a personal God. A rational, idealistic personalism is defended on the ground that it is a more coherent account of all facts of experience, including man's ideal aspirations, than is either naturalism or neosupernaturalism. The suggestion that "Neosupernaturalism is confused truth; naturalism is confused error" is a justified appeal to sober judgment. While absolutism and realism are hostile to personalism, they are less to be feared than is the rampant irrationalism of naturalism which is undermining a Christian world.

The fundamental contribution to philosophical insight is made where both nature and values are seen to be rooted in God and the world of science is united with the world of ideals. This spiritual philosophy unifies our world view and our life view by experiencing the universe as the society of God and his family.

Socially interpreted, personalism means that human institutions which, in reason and love regard personality with respect, view nature as a revelation of divine personality, and defend spiritual liberty, have in them the hope of the present and the future. Thus, the conflicts of matter-mind and fact-value are resolved in the unity of nature and values.—***Caroll DeWitt Hildebrand.***

HYMNS: FOR LENT AND EASTER

[*Continued from page 14*]

the most stirring being 130 which can best be used in concluding the service.

For Easter Day we have a rich collection ranging from the 6th century hymns (161) to those of the present; the authors of 152 and 158 are still living. To me there is something missing in an Easter service which does not start with 154, but let's not forget such other glorious numbers as 150, 156, and 157 with music by Beethoven, Palestrina and Praetorius respectively, and the two by John of Demascus, who dates back to the 8th century.

There has been much recent emphasis on congregational participation in worship. Someone writing in a critical vein suggests that, already, congregations have a big opportunity that they are passing up, viz., participation in hymn singing. We shall have to concede this point of criticism. One of the great contributions of Protestantism in Luther's day was the offer of such participation. The Reformation literally sang its way into history. It is not a good sign that this is now being lost.

People who can sing generally like to sing. Why don't they sing in church? Some possible reasons are: 1) lack of leadership; 2) unfamiliarity with the hymns; 3) timidity about singing out with others "hush-hushing" about them; 4) general daintiness or indifference.

Why not try the organization of a "choir invisible." Take people who can sing and who are not in the "choir visible" and give them a sense of responsibility for singing out in the congregation. It is amazing what one confident voice can do by way of making those in the near-by pews join in the singing. From ten to fifty such people scattered through a sanctuary could rescue any congregation from fumbling a hymn.

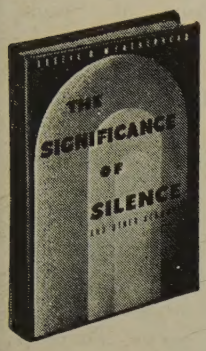
Wesley had some rules about singing, worth repeating here. . . . "Learn these tunes . . . ; sing them exactly as printed; sing all of them; sing lustily; sing modestly; sing in time; above all, sing spiritually, with an eye to God in every word."

Dr. Weatherhead Meets the Need

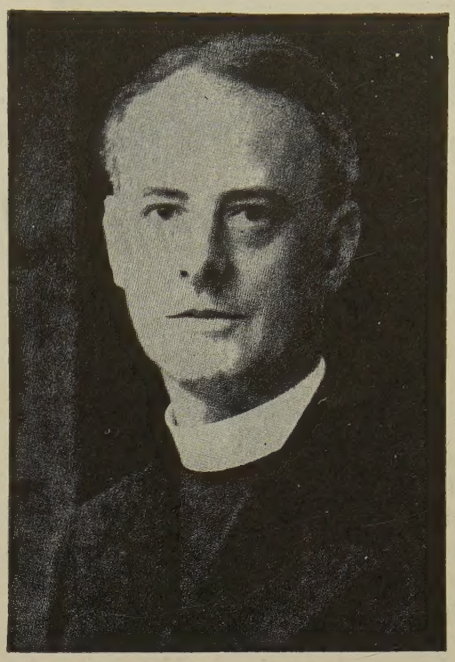
OF THE TIMES WITH A NEW BOOK

The Significance of Silence

Inspired by a baptism of fire, this book meets the problems of a spiritually bewildered world, giving a modern application to the age-old truths of Christianity. Its messages turn the stream of religious thought from the channels of conventionality and send it purling across new landscapes of the soul, applying the teachings of Christianity to everyday problems of living.



The 22 sermons in this volume are overflowing with graphic illustrations and quotable statements filled with power. Every page gives assurance to those in distress of God's all-sufficient love, and inspires both the weak and the strong to enter upon a glorious adventure of Christian living—looking toward "a future of tremendous hope and possibility." Down to earth and thoroughly practical in their idealism, these sermons give courage and direction for living today. **$2**



LESLIE D. WEATHERHEAD

Pastor of the City Temple, London, England, is one of the great pulpit voices of Christendom. His books are acclaimed everywhere.

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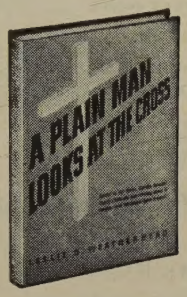

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Relevant, honest, compelling answers to questions people ask about the cross are presented in this penetrating book, which clarifies thinking in regard to the significance of Christ's death. A new world needs new men, and new men have to be "born from above," Dr. Weatherhead declares. There is no human way of producing them. Therein lies the function of Christ's sacrifice on the cross. Lenten-Easter reading that will quicken the spiritual life and give a clearer conception of man's relation to God. **$1.50**

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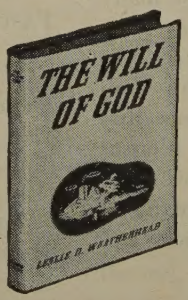

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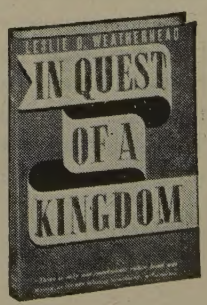

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LITURGY

The Book of Worship may be used or abused, but it ought to give back to Methodism its lost heritage of liturgical treasures, says R. P. Marshall, First Methodist Church, Brooksville, Fla.

The Pattern of Worship

By R. P. MARSHALL

FOR the first time since Methodism was brought to America, the church has a book of worship designed especially for it. This book is not perfect. Some say that it is too long; some, that it is too ritualistic; others, that it has not stayed close enough to the ancient forms. But perhaps no committee composed of men of varying experience and practice could bring together a better compromise solution of the problem of worship in Methodist Churches.

Altogether it is a splendid job, and Methodism owes the commission a debt of gratitude. Now that we have *The Book of Worship*, what shall we do with it? The church can reap no benefit from our liturgy if it is not used. But the average pastor among us will need to spend many hours of study before he is able intelligently to put to service all the material in this volume.

A primary consideration must be that of purpose. Just what do we wish to accomplish?—assuredly not the mere tickling of fancy. Too many "enriched" orders of worship have failed in this way. We are seeking to lead men and women to worship God. We have learned by experience that Methodism has outgrown its pioneer swaddling clothes and is now ready to attain to the stature of maturity as a church. If a church, then, and not a sect, it must provide for all phases of church life.

The preface of *The Book of Worship* has a paragraph which should be remembered:

"The purpose of this book is to help people in the worship of God. Simplicity and sincerity must mark the adventure of the soul toward God. The great Christian fact is that God seeks man and comes to man. Christian worship is man's highest response to the call of God."

The fourfold pattern of worship is used in all the slightly varying orders given in the *Book of Worship*. Let us look at it in outline:

I. The Adoration of God

PRELUDE
CALL TO WORSHIP
HYMN
INVOCATION
COLLECT

II. The Confession of Sin

PRAYER OF CONFESSION
SILENT MEDITATION
WORDS OF ASSURANCE
PRAYER FOR PARDON OR WORDS OF FORGIVENESS
THE LORD'S PRAYER

III. The Affirmation of Faith

ANTHEM
THE RESPONSIVE READING
GLORIA PATRI
AFFIRMATION OF FAITH
THE LESSONS (Old and New Testament)
PASTORAL PRAYER

IV. The Dedication of Life

OFFERTORY
HYMN
THE SERMON
AN INVITATION TO CHRISTIAN DISCIPLESHIP
HYMN
SILENT PRAYER
BENEDICTION
POSTLUDE

Into this pattern are inserted, in the various forms or orders, additional materials which will be found appropriate to special days, or which may add to the beauty of the service when it is possible to use them effectively. These are the various responses, versicles, sentences, canticles, and litanies. Some of these should be sung for best effort; others can most appropriately be said by minister and people.

Each congregation should be provided with sufficient copies of *The Book of Worship*, so that all worshipers will be able to follow.

It would be well to use the first month as an introductory period during which time directions should be given for use of the book. The minister should explain the history of the liturgy, giving due attention to the dispelling of notions of "high-church" pretensions. He should make it plain that liturgy is not a movement toward formalism, but toward the worship of God.

Above these things, Methodists should retain their ancient feeling of fervor and enthusiasm. If our new liturgy does no more than bind us to a rigid form, it will be worse than useless. But there is no reason why this binding should occur. There is sufficient flexibility in the forms to meet all occasions.

We need not become bound to our book as was the Episcopal rector described by Archibald Rutledge. When a request for prayer was made of him by a parishioner who had been kicked by a mule, the rector leafed hurriedly through his Prayer Book in a vain attempt to find an appropriate petition. He had to let the mule-kicked sufferer go by the board, for *mule* was not in the index.

The Book of Worship may be used, or abused. It can give gack to Methodism its lost heritage of liturgical treasures, and if ministers study this book they will find in it riches that will bring their congregations closer to God and at the same time, strengthen their own faith, giving to them a warm feeling of gratitude to God that they have been permitted to act as leaders of worship in a denomination that is a part of the Holy Catholic Church. We may not have Apostolic Succession, but we do have apostolic tradition. As we say the old prayers that were being prayed when Rome was only the head of a bishop's See, and when the Church was undivided in its allegiance to the King of Kings, we will be brought closer together in fellowship with all the children of God.

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Aren't you wondering how you can do full justice to the important program of evangelism in your church? You know that a proper emphasis on evangelism requires more work, more personal visitation, more pastoral calls —and this in addition to the heavy demands of your regular schedule.

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A WORKABLE PLAN OF EVANGELISM is divided into two parts. Part I gives a complete outline of the plan for study by the pastor. Part II gives instruction talks which the pastor can use in training his laymen to become effective visitors.

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The Triumph of the Cross

¶ As the soldiers watched and waited, something happened they had not expected. "In the end of the sabbath, as it began to dawn toward the first day of the week . . . behold, there was a great earthquake (Nature shook herself in convulsion): for the angel of the Lord descended from heaven, and came and rolled back the stone . . . and sat upon it." And Christ walked forth from the tomb in all his resurrection glory. This is the most pregnant passage in the word of God. There is no other equal to it in its significance for mankind.

¶ There were two forces the enemies of Jesus did not reckon with, the earthquake and the angel—Nature and God.

¶ The resurrection is nothing less than the protest of Nature and God against the final triumph of evil in the world. It is the unshakable assurance of God that this is a moral universe; that Nature and God can be depended upon to fight on the side of right against wrong; that though wrong may flourish for a time, it cannot permanently prevail.

¶ When Christ came forth from the empty tomb and brought life and immortality to light, it was written in letters of fire upon the heavens,

Truth, crushed to earth, shall rise again;
The eternal years of God are hers.

The resurrection is the solemn assurance of God that truth and goodness will ultimately rule the world.—From *A Lost Passion,* by Edgar Blake. Abingdon-Cokesbury Press.